Richard McNemar
Diary

1820-1836
1830-1834
4 vol No 1 1820

CORRECTED
DATES

1830 —
1834

PAPERS
OF
SHAKERS

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OHIO
Union Village

Memorandum of Events in Kentucky in the year 1830.

The Ministry & Elders at Union Village having agreed to send Eleazar to Kentucky as a help in regulating the affairs of the Chh. & defending the cause of Believers against sundry lawsuits & other agrievances instituted by apostates: On Tuesday March 30. 1830 he set out from home & by the way of Cincinnati, Portwilliam & Frankfort, he arrived at Pleasant Hill sabbath morning April 4th. Soon after his arrival a council of Ministry & Elders were convened, in which it was proposed for E. to take lodging at the centre in a large room occupied by Micajah, John Voris & others To this he objected, alledging that his business required him to be more retired from company It was then agreed that he should be stationed at the office in the room occupied by the Trustees. In this very singular kind of retirement he remained four months, that is till the 1st of Augt.

April 7th a suit was tried at Harrodsburg in which the jury hung leaving it undecided

April 20. the Circular Epistle & Chh. Covt. were read in Chh. meeting.

April 28. It was agreed to chang the order of meetings.

May 2. A new draft of the Chh Covt was read in Chh. meeting & generally approved.
Tuesday May 11. It was agreed in council to prepare those preliminary articles called the Revision &c. which accordingly were prepared, & read in the several families & to the whole Chh & on the 20th of May generally subscribed.
Monday May 31st S. Union Ministry arrived. & remained at P. H. till June 15th
Sabbath June 6th the Chh Covt was read in Chh meeting & approbated by rising up.
Thursday June 10th the Church Covenant was generally subscribed.
Tuesday June 15. S. U Ministry start for home.
Saturday June 19th reaping begins at P. Hill.
During Harvest Eleazar is busy examining Papars, and entering matters on the book of Record.
Monday August 2 the general election begins and Eleazar starts for South Union.
To Harrodsburg 7 miles — to Perryville 10. = 17
Thence to Mc Hays' 18 - to Sanders' 20 = 38.
Thence to Greensburg 16. to Robisons 15. = 31.
Thence to Pucls mob 17. to Bells 4 to Bolingreen 23 — 44. Thence to

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South Union 14. whole distance 137 miles. Expences 4 dollars 25 Ct. Arrived at S.U. Friday 6th called at the office took breakfast, was visited soon by Elder Benjamin B conducted to the place intened for my lodging, a commodious retirement which stood convenient to visiters from every order. Sab. 8th attend Chh meeting at 9. & publick meeting at 11. Monday 9th preparing for court at Russelville The company to attend is Elders Benj.n Eleazar, Eli M.c Lane, Nathaniel Rankin John Meigs Benj.n D. Price Jesse M.c Comb. Urbin E. Johns. Isaac Whyte Sam.l G. Whyte 10 Malinda Buchanan, Sally C. Campbell, Polly small, Polly Blaky, Jane Gordon, & Elecie foreman 6. sisters in all 16. Went on to waterolest and lodged there. Tuesday morning early set out for town arrived About 8. The suit is called that morning & continues to the November term. Tarry all night Wednesday return home.

Thursday 12. visit the North family

Friday 13. visited the East house family.

Sab 15 absent from Chh meeting being unwell. attend publick meeting & preach to a pretty large assembly

Monday 16. Much indisposed. Tuesday 17 wrote to Elder Nathaniel Pitchfield Wednesday 18 health much improved. Thursday night at 1/4 No. 12 Friday night at the East section.

Saturday 21. evening six o'clock a general council of principal brethren met consisting of Elder Benj.n John Rankin, Saml Eads Jeper M.r Coomb. Geo. Rankin, Saml G. Whyte, Ela M.c Lean John M.c Lean, Sandy Rico, Wm Rice, Robt Rice, John N. Rankin, Joseph Small, Saml Robinson Robt Houston Absalom Chisholm, Benj. Rice Benj.n Goodhope Urbin E. Johns. & Francis A. Whyte Eleazar was also present.

The object of the meeting was to deliberate on the course proper to be pursued for the defence of the rights & privileges of the society. Whether in conformity to the act of the legislature of 1828, or according to the order & general rules of the Ch.h. And after much freedom of investigation it was unanimously agreed that the said Act was to be considered unconstitutional & void, ~~being~~ founded on falsehood & misrepresentation & to be disregarded. That in order to meet the unjust attacks of the enemies of the society on proper ground, it became necessary to attend to the proper organization of all matters on gospel principles which require that a lawful conveyance, transfer & surrender of all per-

sonal claims to the consecrated interest of the Chh. be made to regular Trustees by executing a firm covenant. To which all present, individually expressed their agreement, and their readiness to enter into those measures whenever it should be considered necessary & proper.

Sabbath 22. Chh meeting at 9. at 11. preach to a small assembly of spectators. It is concluded for Francis Whyte to accompany Eleazar home Tuesday Monday 23. preparing for the journey, have a farewell meeting in the evening.

Wednesday morning. breakfast at 4 & half after set out in the grey twilight

To Pruett's nob. 41 miles. To Durhams 40. To Times 41. To Pleasant 15.—137. arrive on Saturday 28. half part 9. well & hearty—

During our stay at Pleasant Hill it was agreed by the Ministry & Elders to prepare a remonstrance to the legislature against the Act of 1828 and also to have the Version printed the work to be done at Harrodsburg. This had been previously talked of in July but it now appeared of essential importance to have it executed. Whereupon application was made by letter to the Ministry at Chh for Eleazar to return and assist in that Matter. Monday Sep. 6 Eleazar & Frances with Elder Sr Ann & Polly M'Carver set out for Union village

and all arrive safe on thursday Sep. 9th
Wednesday 22d the same company set out
on their return to P. Hills & arrive Sat 25.
Sab. 26. no meeting Saturday Oct 2d drafting
the Remonstrance. Sab 3. Meeting as usual
Eleazar & Frances preached. Remonstrance read
To the chh & approved Wednesday Oct 6th
two suits decided in court. the society cast in
48 dollars. which they mean not to pay.
Saturday 9. attend court. Sab. 10. Chh meeting.
Monday Oct 11. preparing to start for S. Union
Tuesday 12. set out & arrived on Friday 10 o'clock
On yesterday we hear that the chh Covt was signed
Saturday, 16. spent in the line of visiting
Sab 17. Attended 3 meetings: in the night Francis
was taken with the cholic & deceased on
Monday 18th about 2 o'clock P.M. funeral 19th
Tuesday went to Waterbiet & returned to Eb Bens
Wednesday Oct 20. clear with white frost.
Thursday Friday & Saturday writing & copying
Sab 24. Chh meeting. &c. Aged John & Eleazer preached
Monday visiting. Tuesday write to P. Hills
Wednesday. Printing a handbill or address to the Christians
Thursday Friday & Saturday. finished writing
and printing those public documents —

Sabbath 31. meeting as usual, pleas.t weather
Monday & Tuesday preparing for court again
Wednesday morning 3d Nov.r start to town 3 carriages
The Boon suit commenced about 10 oclock
& continued till wednesday Nov. 15.th in the
afternoon when it was decided in favor of the Society
Thursday it is concluded for El. to start on friday
Friday night 10 oclock Eleazar takes the stage
and arrives at Pleasant Hill tuesday evening
Nov. 16.th rested a few days till Monday 22.nd
commenced the printing at Harodsburg. &
finished Tuesday Nov.r 30.th and the remainder
of the week was spent in preping, cutting fold
ing & stitching the pamphlets.
Monday Dec.r 6. set out for Frankfort.
Tuesday 7.th arrived & Wednesday presented the
Remonstrance to the legislature.
Thursday 9.th returned to P.Hill. Thursday 16.th
Repair to Frankfort. nothing done
Saturday 18. Elder Benj.n & Wm Leger arrive
Sab. 19. meeting as usual. Monday Elder Benj.n
& Eleazar start to Frankfort. get to Versailles
& next morning called the roll Tuesday rode 15
miles to the capital. & Thursday 23 return to P.Hill
Friday 24.th inst. Saturday 25. Kept Christmas

every family apart & the ministry apart
Sab. 26 Chh meeting & a pretty good one too.
This Evening a very interesting conference
was held in the meeting house which it is proper
to note Elders Saml Benjn & James Rufus &
Eleazar being assembled. the object of the
meeting was to agree what course was proper
for Eleazar to pursue whether to return home
this winter or tarry till spring. or how long
it would be proper for him to remain &
how & when to go home. Elder Saml & Rufus
proposed that he should remain till spring
Elder Benjn & Eleazar were of a contrary opi-
nion & much was said on both sides of the
question. Rufus complained heavy of his
burdens in managing lawsuits. Elder
Benjamen alledged that Eleazar was not
the proper person to help him in those mat-
ters. all agreed that Rufus needed help
very much & that Eleazar could not be iden-
tified with him as an agent in such matters
but Rufus insisted that Eleazar could help
much in the way of counsel if he never should
appear in court and for that purpose
he wished him to stay on the ground.

It was next inquired whether there could be any one found to take hold with Rufus or rather go before him in those weighty matters. Saml Whyte was proposed by Eleazar and all agreed that he was the most capable person they knew of. Elder Benjn had no objection against sparing him unless that his infirmities rendered his life too precarious to venture him; so that matter was left undecided, & they proceed to settle the matter about Eleazar in which Elder Benjn appeared to have the most correct view of the case, considering it unnecessary for Eleazar to tarry there any longer than he should, that the business of the legislature being settled to some other matters of mutual concern it would be proper for each to go to his own home. accordingly it was settled for Eld. Benjn Wm Legier & Rufus to start next day to Frankfort, & for Eleaz to come on when he would be notified & that with a view of going on home.

Monday Decr 27. the aforesaid company started to Frankfort. Wednesday Eleazar draws two copies of the Declaration of Trust. Thursday 30. Wm Legier returns from Frankf. Friday Rufus returns Elder Benjn remains

Saturday January 1. 1831. The Declarations of Trust are executed also a deed of conveyance of the village tract from Elder Samuel to the Trustees.

Sab. Jan 2. Take leave of Pleasant Hill set out for Frankfort arrive monday about 10 Oclock, remain there till sabbath morning Jan. 16. embark on the steamboat Volant & Monday morning at day light land at the north bend — Thence to White water & there tarry till Thursday 20.

Thursday the 20.th arrive at home after a general absence in Kentucky. of 9 months 20 days

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Supplement to the foregoing Memorandum —

As the principal object of Eleazars last trip to Kentucky was to assist in the line of printing it will be proper to state what particularly occurred relating to that business. It was proposed & agreed that in order to accomplish that & other small jobs of printing that might be thought necessary for the defence of the gospel it might be expedient to procure a sufficient quantity of new types at the Cincinnati foundery, but from the circumstances of the company passing hastily thro town that matter was neglected so that we became dependent on the world as usual for executing the job on hand, which gave occasion

to what might be called some serious trials
It was first proposed by Eleazar to have the re
monstrance printed early & circulated among
the members to give time for digesting the subject
This was strenuously opposed by Mendsley Elders &
trustees. What then? postpone the printing till
just before the Assembly meet, & get it forward be
fore the enemy can get up any thing to oppose it.
On this point the two societies were much divided
in their feelings. No doubt the Pleasant Hill
plan would have been wise enough could the
printing been privately done, but from the
public press it unavoidably went out & at that
most precarious period excited an opposite
statement calculated to defeat the whole busines
At S. Union matters were happily managed by
means of a small press constructed by Elder Benj.
While at Pleasant Hill Elder Benj. ex-
pressed a wish to have their General articles
printed & wished me to stay & assist on this
subject we had a serious labor, & but for the
entire disgust which I had got at attending the
worlds presses, it would have been done,
while at Frankfort this subject occupied con
siderable conversation, & we agreed that it was
be of great importance at this time to have a
suitable press in some of our societies for the
purpose of executing such jobs & for other pur
poses.— & so the matter was left, to be decided
at the centre of union, whether at all or when
it will be proper for such a thing to be established

With regard to Eleazar's being sent for the particular purpose of aiding in the management of lawsuits at Pleasant Hill, it proved to be the most perfect abortion. Neither Minister, Elder, deacon or member ever once invited him to take any special concern in that business, not even so much as to present a paper or attend or give any statement how matters stood further than as he intruded by way of inquiry. He attended the april court merely as a spectator. At the October term he was not even invited to attend till after the trial was over & the society was cast in two suits. on the back of all this, his furlo is lengthened out till the February court & great anxiety manifested to have him stay. but when the matter came to be duly considered by the united wisdom of both societies it was agreed to loose him & let him go, upon the prencipls that he was identified with no order or gift in that society, & that he had during his residence there been accommodated & treated in a manner entirely inconsistent with the views & purposes for which he had been sent. some apologies were made for those improprieties.

and the incumbent dismissed, to take
lodging at Frankfort on his own expens
wait the issue of the legislature. At the
close of which, on Sab. Jany 16. he embark
on the steamboat Volant and made his way
before stated. having spent in the whole
course of his mission 31 dollars with which he
had been charitably furnished by the societies
in the east.

It may be proper here to remark that the
evening before Elder Benjamin & Rufus left
Frankfort a conversation took place respecting
the appropriation of such monies as were given
as presents to ministers or public servants for
their particular use & benefit. Elder Benjn
& Eleazar amicably agreed to appropriate
at least a part of what they had in procuring
the necessary apparatus for doing our small jobs of
printing but it appeared that the said 31 dol
lars was gone. & Rufus very much regretted that
he could not then replace it of course the prophet
of procuring the types on his return was abortive
& to ease Rufus of his anxiety in the matter it was
concluded that he might feel himself released
on the score that Nathan would certainly see
to the business & no doubt settle the matter
it was left Accordingly on a subsequent
occasion Eleazar received at the office, 25 dollars
for spending money, being sent on business by him

cinnati. five of which reserved for the expenses of the journey, & the balance was laid out in types. which left but eleven dollars balance to test the generosity of the honorable trustees.

It would seem from the course of events that Believers are likely to be put up to the necessity of using the press for the communication of light in the defence of the gospel beyond what has heretofore been deemed necessary. In the early stages of the work, there has been more freedom of speech that on almost every important occasion the gospel & the sacred rights of Believers could be vindicated viva voce, But in the last when public difficulties arise we find them obviated in print, pamphlet after pamphlet illustrating & supporting those sacred principles which have long been recognised in the covenants & other writings of the church... In consts of justice it devolves on our hired attornies to do the speaking, men who collect their force principally from the letter. Yet it has appeared through the course of our delegation in that from our little blue books they did collect a surprising degree of light & energy. Yet after all their lack of understanding renders it in many cases [illegible] various to trust them with important business without better information. The fact may appear from the following Bill of Amendments drawn up by J. D. Morehead, which was introduced into the lower house & which probably remains among the papers of the committee.

A Bill to amend an Act &c &c
Drafted by Morehead & Guthrie.

§ 1. Be it enacted by the general Assembly of the commonwealth of Kentucky. That it shall and may be lawful for any person having any demand exceeding the sum of 50 dollars founded on any contract expressed or implied against any community or communities living together & holding property in common, to commence & prosecute suits obtain judgments or decrees & have execution against any such community in the manner herein after directed.

§ 2 Be it further enacted that suits at common law & in Chancery may be brought in the circuit court court of the county in which such community or communities may reside and it shall & may be lawful for complainants in suits in chancery against such community or communities to make parties to such suits all other persons by name who may have any interest in the matter in controversy or who may hold any property in trust for said community or be indebted to them.

§ 3. Be it further enacted that it shall be the duty of all such communities to file

in the clerks office of the county court of the county in which they reside in the month of March 1831. & in the same month of each year thereafter a written memorandum containing the names of the Trustees who may be authorised & appointed by the said community or communities to make contracts & transact the business thereof certified by the keeper of the records of said community or communities or whoever may be authorised by the rules & usages of said community or communities to make such certificate & the Clerk of said court shall record the same in the book in which he records deeds & other instruments of a like kind.

§ 4 Be it further enacted That it shall be lawful for such trustees to sue & be sued in the name of the trustees of the community to which they belong, & all & every process issued upon them or any one of them at the instance of any party who may sue them shall be a good & valid service to compel their appearance in court.

§5. Be it further enacted, That when Judgments or decrees are obtained against the said trustees execution shall issue thereon against them as such, & shall be levied upon the property of every kind of which they may hold the legal title, for the use & benefit of said community or communities & the same shall be sold in like manner as is required & directed by law in other cases.

§6 Be it further enacted. That the said Trustees in their capacity as such shall be liable by suit as before mentioned for the debts of individuals who may join or belong to said community to the extent of the value of the property which said individual so joining or belonging to said community may have in the common stock of said community or which they may have brought into the common stock, provided that if the aforesaid individuals did not own any property at the time of joining said community nor bring any into the the common stock as aforesaid then the said Trustees shall not in any manner be liable

as aforesaid, and provided further that this act shall not be construed to affect the liability of the said individuals themselves for the debts of their own contracting in the manner they would be; if they did not belong to said community; and provided further, that if the said Trustees shall exhibit to the proper officer having an execution in his hands against them founded on a judgment against the said Trustees for a debt or debts due from the individuals aforesaid, a sworn copy of the inventory of whatever property such individuals may have brought or have in the common stock & shall deliver the said property or a sufficiency thereof to the said officer to satisfy said execution, then & in that event the said trustees shall be released from all liability therefore."

The foregoing bill was handed us for inspection and we objected to it as calculated to involve the society in greater difficulties than the old law. Morehead then insisted on Eleazar to draft a bill that would better meet the approbation of the society but the reply was that nothing would suit the society but an unqualified repeal, however to aid the gentleman in his benevolent labors the following was drawn & handed him as an amendment to his bill:

§ 1 Be it enacted by the General Assembly of the commonwealth of Kentucky. That any community of people associated together & having property in common, the title of w property is vested in Trustees, may be constituted a party in any suit founded on any demand exceeding the sum of fifty dollars, in manner herein after directed.

§ 2 Be it further enacted That it shall be the duty of the Trustees of such community to obtain a certificate of their appointment signed by the keeper of the records of such community which certificate within 3 months after the passage of this act shall be produced to the clerk of the county circuit court, & by him recorded in the book in which deeds wills &c are recorded whereupon it shall & may be lawful for such Trustees to sue & be sued as the agents of such community in any cause, matter or thing cognizable in courts of justice in which the common interest, rights & privileges of such community may be concerned, and such Trustees so recognized as the public agents of such community shall have full power & authority to conduct any suit on the part of such community or any of its acknowledged members or to settle & adjust the same

Provided that such community may at any time change such agents or substitute others in their room which change shall be certified & recorded as aforesaid within one month after it shall have been made.

§ 3. Be it further enacted That all suits at common law & in chancery may be brought against the trustees of such community in the circuit court of the county in which such community resides, and when any subpena founded on any contract expressed or implied shall be placed in the hands of any officer to execute it may be served on such trustees or left at their place of residence which service shall be deemed good & valid to require their appearance in court there to answer such allegations, claims or demands as come within the limits of the powers & responsibilities vested in them by the covenants rules & usages of such community.

§ 4. Be it further enacted, That all judgments and executions obtained against such trustees as the agents of such community shall be prosecuted as the law directs the property held by them in trust being liable to satisfy the same, provided that the ground of action shall respect the said community jointly, and the said trustees

shall not have laid themselves personally liable by exceeding the limits of their proper agency; provided also that the said trusted property shall in no case be liable for the debts of individual members not authorised to contract for said community.

§ 5. Be it further enacted That nothing in this act contained shall be so construed as to render any such community liable upon contracts entered into by any individual or individuals not authorised by their laws & usages to contract for such community; nor shall it be so construed as to constitute any such community a corporation, copartnership or joint stock company, or render the members of such community incompetent witnesses in any case in which their testimony would be admitted according to the common rules of law & equity. Nor shall it be so construed as to give to any person who having been a member of such community has left it or may hereafter leave it, any right, in consequence of such membership which he or she would not have had if this act had never passed, but such right shall depend upon & be determined by the laws, covenants & usages of such society & the general laws of the land.

§ 6 Be it further enacted That the trustees of

of any such community who may be sued under the provisions of this act, shall have the same right to a change of venue as other parties: but in the discharge of their duties no advantage shall be taken from this act to impair their obligations to such community as their agents or Trustees

Friday Aug^t 6. 1830 Arrived at the office at South Union having travelled on foot 103 miles & by stage 35. expences by stage 2.50 fare 1.75 — 4.25
I found the society generally in health & usual prosperity was conducted from the office to my intended lodging a neat little building in the midst of a beautiful grove adjacent to the meeting house & ministers shop was visited thro the day by many of my old friends & others with whom I had been [illegible] acquainted. The principal difficulty that existed in the society I found to be on the score of litigation. the society had been prosecuted by a certain John Boon on a charge of trespass the suit to be tried on next Tuesday in the court at Russellville Saturday 7. The principal papers relating to the suit were handed me for my perusal viz Boons' Bill & the answer by the society & the principal matter of evidence in favor of defts all which may be briefly summed up in the following particulars.

Boon states that in the spring of the year 1829 He contracted with Unbin Johns a member of the society to build him a flat bottomed boat for the purpose of transporting tobacco to New Orleans — that the boat was built & on the delivery Boon gave his note to Johns for 110 $ to be paid at his return from Orleans. that soon after his return Johns called with his note & rec^d the money but that in the act of payment he Boon made a mistake & gave Johns $1000 note for 100. which mistake he never discovered till long after in recounting & calculating his money he supposed as he believed the said $1000 note & concluded that it must have slipped out of his possession in that way The answer of the society to said bill was made out by John Mankin Sam^l G Whyte George Mankin Jesse M

Comb. John M Rankin Saml Robinson Francis a
Whyte Saml Shannon, & John Mings. they having
been appointed as diffts to the suit. They jointly admit
the premis as relates to the building of the boat &c but
severally & individually & positively deny that such a
mistake was ever known or heard of in the society. & challenge
proof of any such scandalous transaction being known & con-
sidered as by the society. The matter being then put at issue
The evidence on the part of plaintiff seems to be from
the statement of a certain Caty Patterson who left the
society who says she heard one of the sisters say that Ur-
bin Johns got 1000$ from Boon for 100. on the other
side. Solomon & Sally Henson who at the time lived
at the East house where the said Caty lived & where she s
the fraud was talked of, depose that they never heard any
such thing & that the said Caty when she left the society
went off in a rage & threatened to be revenged on the soc
-iety for supposed wrongs which deponents thought no wrong
but that she had been justly & fairly treated. that the
brother of said Caty at the same time said that he would
have revenge were he in her place ——————
Urbin Johns testifies that over & above the 110 dollar
note he had other amounts amounting in all to about
$ 140. that they payment was made by Boon in bank
Notes paper viz 2 $ 50 notes one 20 $ note, one ten $
note & one five dollar note & the balance in silver
B Y Johns states that at the time he lived with Ur-
bin & knew of all the monies that he rec'd at the mill
that he carried the keys of the drawer where the mon
was kept that he well recollects of Urbin going to
Boon to settle those accounts & that he was not ab-
sent longer than a reasonable time to do the busines
that on his return he showed him the money that he had
rec'd of Boon in good notes & silver as above stated.

April 30. 1831. } Journey & visit to Waterford

Agreeable to previous arrangements made by Elder Solomon & Elder Issacher, Eleazar & Matthew set out for Waterford in a sleigh & the day being pleasant & the road in fine order they arrived safe about one o'clock, were kindly received, took their station in the gospel & helped to the ministry in regulating and arranging the affairs of the Church & society.

Sabbath May 1. Public meeting at half past 11. Henry Miller delivered a short & appropriate address to the audience by way of introduction Eleazer followed with a discourse occupying about half an hour & Matthew proceeded to entertain the assembly about as long. Worship then followed in laboring a few songs & the meeting closed in good order.

Four o'clock the church convened, the meeting was opened as usual. Elder Issachar introduced the two visiting brethren as messengers from the church capable of informing them of all matters necessary to be known in relation to the state of the different societies, the present gift & labor of the church, & desired the two brethren to be free in communicating any gift that they felt, some admonitions were given concerning the new move that had been talked of, and the way was given any remarks that might be thought proper on that subject

Eleazar proceeded to the important task & gave a
General outline of matters & things, representing
the present a very important crisis in the affairs
of the church — as the first or aged class of Believers
who had borne the burden & heat of the day, were gra-
dually passing off the stage of action & of course the
gospel passing into other hands it became a matter of
deep solicitude to see that every thing was done nec-
essary to leave matters in a safe condition for our suc-
cessors. That the walls, gates bars & redoubts of the city
be duly repaired & well fortified, & most important
any attack that may be made after our decease.
He referred to the important labors made under
the ministry of Mother Lucy Wallen David Deforest
to their decease, by a revision of the Testimony, & the
abridgement thereof in the summary view published
in the East & afterwards by the Testimonies of the
&c. all resulting from a solicitude that the gospel
perpetuated & preserved in its purity & simplicity
& remain with the faithful & honest hearted who may
be able also to teach others: That as it was foreseen &
predicted that on occasion of those changes, the spirit
of persecution & opposition would take advantage of
civil laws & [illegible] to harrass Believers & cover the
ill-found clamor & complaints of the mistaken. hence the
need of [illegible] the centre of union was for the several
societies East & west to regulate all their temporal affairs
to revise their important writings renew, & confirm their
covenants, see that every thing was correct & legal
to purge themselves from all false hearted members &c

That this labor have a special regard to the junior
class of Believers for their strength & protection as we
they have to the inestimable treasures of the gospel of our
dearest — that so far this gift had been well received as
the annual societies in this country towards now be in the
offer of the church in this place, subm[illegible] however
at present to further consideration. This address was
heard between a quarter & half an hour, & then A.
having nothing to say on the subject Elder Sparhawk
on to the Communion & the meeting closed
Monday. A meeting was called of the Brethren Elders &
Deacons who convened after supper in the parlour for
the purpose of [illegible] the covenant &c.
present. Elder Jacob Robert Baxter, Henry, [illegible]
Wm Phillips, James Ball John Martin [illegible]
Eldred Calvin, Enoch [illegible] Jonny Patterson Oliver Gu
Betsy Milliken, Eliza, Dorcas
By request of the Ministry the Newcastle church met
the covenant was read, & the [illegible] of the counsel called
for as to its import — John Martin questioned on the
subject of the question of personal & individual
right to the property & the change of the term joint inte
est. and considerable discussion ensued on the point
in which several expressed their faith first that the
they had given up their inherent right in having a
sense of personal claim to it that they changed nothing
but their equal support with other members to carry on
this was the original sense of the first covenant & the com
mon understanding of all believers. as for the term joint
interest. it had been changed for that of a united [illegible]
created interest on account of the false construction put on
it by the world, that a united interest differed nothing

from a joint interest in reality but gave a fairer opportunity of showing the true condition of the property the community having a joint or common interest in the use & benefit of the property while it was legally held & protected for that purpose by a trusteeship. Henry Miller expressed his entire concurrence with the idea of dedications, release & quitclaims, but objected that the trustees were not properly bound as to the use & disposal of the interest, but held a kind of independent claim being accountable only to the members & Elders the people having no right or authority in the matter. In discussing this subject Brother Rockwood & myself admitted that there might have been a lack as to the obligations of the trusteeship which is now to be remedied by a Declaration of trust yet that the covenant itself had always been sufficient to bar the trustee against any personal or individual claim & that no instance had ever occurred in which a court had deemed any part of the interest to the trustee as his individual & personal right, that every thing had stood safe on that ground & that the Declaration was merely to make assurance doubly sure & exclude all pretext of personal right in the trustee or his heirs forever. So for the people holding the authority over the trustee if for that purpose to be vested with a legal claim to the interest would be foreign from the sense of the gospel & even repugnant to common sense. To vest the people individually with the right of ownership would make them defendants & exclude all other trusteeship in the case. but the design of the order is not to give the trustees authority over the people, nor the people authority over the trustees. it is not the question which of them shall be

the quarter & read it over to them, and their duty of so
good by mutual agreement. & it is committed to the lead-
ing authority of the society that their orders have due &
prompt obedience fulfilled.

The question was put round & the several individuals
expressed their acceptance of the covenant in general
terms as being in substance conformable to the principles
stated forth in all our preceding former addresses.
Tuesday 3d. May. Evening meeting was appointed at part 7
at the meeting house for all to attend as the covenant. Accordingly
the ch'h assembled. About 8 Elders & some others
meeting commenced with singing & prayer & the way
was then opened by the leading Elder to read the covenant
& Eleazer requested to officiate. A part of the circular epis-
tle was first read as an introduction. & then the covenant
after which several approach remarks were made by
brother Robert, brother Matthew &c. & on proposal
by Elder Isaac that three brethren, Robt. Mat & Henry
were appointed to present the subject to examine the
several documents & with the help of Eleazer to pre-
pare an improved draft of the several forms united
to the church & society in this place, meeting adjourned
Wednesday 6th Thomas Williams came forward with a de-
mure, that members had no part in choosing their rulers, & that the
idea of a joint interest was entirely left out of the present cov-
The testimony with mutual covenant were all read on the
point in which the general approbation of the church was called
to be necessary & the change of the term from fundamental &
united interest did not in the least alter the completion of the
property but answers to account for the entire exemption of
the world from all claim on the term joint interest & then proceeded to
the present seemed to be settled next Henry Miller & Phineas
applied to Wm & R. for an amendment in the declaration &
hereof the following report which was commended to meeting that
that no alienation of real estate can take place without the
consent of the people & that the right of our land & shall not fall to
any non resident. we afterwards went into an investigation of the

alleging that [illegible] to the covenant
[illegible] to the action in which the [illegible]
[illegible] and [illegible] before that it was argued
as the nature of the constitution would admit of that the ma-
[illegible] meeting was constitutionally adjourned
[illegible] to the appointed [illegible] the which [illegible]
their [illegible] of course the people would not be authorized to
exercise that power without a direct violation of the order
[illegible] that [illegible] they must be regulated [illegible]
might receive proper [illegible] that another was left for further consid-
eration. The [illegible] of the covenant was finished & read
[illegible] to Elder Joshua Atkinson, Jeremy Hall, James Hilliken &
the others the general question was put whether they
agreed that it be read in evening meeting.

Voted at meeting at 6 o'clock, opened by Elder Isaac Parker
stating the object of the meeting to hear a draft of the work
sented to that society & requesting that a spirit of jealousy
had got up among some that it was intended to ensnare
them, that such an idea was most unnatural & unreasonable
considering that those things [illegible] would from our pa-
tronage who had suffered so deeply proved that their children
were their only treasure & who would rather give us 10000 $
for one help than take [illegible] dollars from us to our injury, how-
ever that there was no feeling in any one to subscribe the
covenant. Elder Hibbard was called in answer to the request of a num-
ber who wished [illegible] he marked those parts of it which had
been long insisted, & which he wished to be explained to the understanding
[illegible] was called for, & it was thought best to explain to the understanding
of all parties particularly concerning the two joint natural &
[illegible] & the discussion of these points be referred post-
poned [illegible] The brethren & sisters then took their
[illegible] & commenced, but by way of [illegible]
[illegible] & that we had not come together there
[illegible] or to treat with them in an independ-
ent church capacity, that they were already duly organized as a church
& a branch of the same by virtue of their church covenant & no
[illegible] relation by a letter from the
[illegible] the state of Maine, - that in all those matters
they were expected to act in union as a body & to all the matters

order. that such [illegible]
from church privileges might claim a right to a part in the present gift proposed they were judged suitable characters to advance further into the marriage, [illegible] whether or not their refusing to sign this constitution or covenant did not release them from the obligations of that into which they had already entered. to and in order to recognize their standing as a body united in church relation it was proposed to read off the names of all who now stood on the church covenant roll the names of all who had [illegible] before signed. accordingly the names were all read & they as proceeded to address the church on the point to be proposed by first telling their situation to the beginning corner of the covenant from which particularly marked in the testimony to begin then would they entered verbally into covenant with each of the — in which covenant they finally give themselves & services with all their temporal interest for the mutual support & benefit of each other — &c" then of the 79 on the said covenant was committed to writing — or cannot of those who were ever in with out & for the more perfect information of all whom it might hereafter concern; " Here we see said E. the covenant began on the principle of giving freely which according to law absolutely transferred the right from the donor to the donee, which carried with it all the principles of a quit claim, as no ground of claim remained in the donor when the property was actually given & secured and he might as well quit claiming it for he never could recover it. reference was then made to Art IV of that first covenant that all the members of the church should hope for one joint interest. that is that all should have just & equal rights & privileges in the use of all things in the church according to their needs & what is called a joint interest but how very different from a joint interest in the sense of the world. this difference was fully illustrated. & hence to avoid the undue advantages taken by lawyers from the misapplication

was adopted in place of it as better defining the thing originally intended that is an interest consecrated & given up to the gospel & unitedly enjoyed by the members of the without any account of what any one devoted. reference was then made to the lease or quitclaim to personal or individual which differed nothing in any of the covenants pastor present, & no one of them was the least idea that any one was to release or quit claim to any benefit or enjoyment stipulated to them in the covenant these mutual & equal rights & privileges we wished them tenaciously to hold according to the terms of the covenant so that they need not be concerned about the trustees turning them off the premises or out of their shops or houses or taking any thing from them which they justly claimed according to the gospel. these points were fully all attended to and settled as we went along, after which the covenant was read, & some very appropriate remarks made about signing it by Elder Jas & Wm M. and a proposition made whether the members could then agree about a time to execute it, & instead of this undertaking to fix a time upon motion it was agreed by a general union to refer that matter to the Ministry & so the meeting closed about 20 min in the past nine. May 6th 1831.

Note The matter was referred to the Ministry as tho there was no ministry then in the meeting hence it was not to any ministers of God on earth or in heaven that it was referred, but to the ministers of Satan, and true enough they have had the control of the business ever since so that the time is not yet. Oct. Oct. 1834

Monday. May 9th 1831. Recd a letter from Sy Wells
Tuesday 10. Wrote an answer to the said letter.
Wednesday 11 set out for Whitewater with Elders Rachel
Joshua & Eunice Patterson. Arrived about Daylight Put
to lodging in the meeting house spent the morning agree
ably. No meeting
Thursday 12th Elenezar Vaged Samuel opened their min
and both gave a strong & decided testimony of their faith
and their determination to persevere & keep the way of
Eben. declared his total ignorance of many things that were
suggested as matters of trial & discouragement. particularly
the rights of property being vested in the trustees at W.
That the Shaker union village claimed the property for any
other purpose than to protect it for the use & benefit of the so
ciety here was an idea that he had never heard from the first
either in public or private. and as to the said Elder speaking
disrespectfull of him to others & they informing him of what
thing had ever occurred to his knowledge True it had been
said that there was none on the ground fit to bargain with
which included him with the rest but he thought it might be
so & therefore gathered no trials from it & willingly went on
to do as well as he could. The cause of numbers going off he
never attributed to ill treatment & all the much was said &
slanderous hands to kiss must he did not know but it might
have been necessary & justifiable in one who seemed to have
all the burden & oversight of every thing. The greatest diffi
culty or ground of discouragement that he had ever seen
the manifest disunion between ministers.
as this was the main difficulty considerable pains was taken
to obviate it & to show that the duplicity in a land was

not real but apparent. That the gift was one but gradually transferring it from one to another might have the appearance of a duplicity & even a combination [illegible] according to the order & variety of gifts there might be [illegible] & when each was proper in its place

A. & S. was much astonished to clearly what had been given him in confidence by one in whom he had the most unbounded confidence yet felt that he was bound in conscience to open every thing to the best of his understanding & accordingly he did state how things appeared to work from the beginning & particularly since S. had come & was set in the first care — what he had observed in C. having to subject to a gift above him or end or till he gathered his late trials & burdens which he had put on him & which he would gladly have avoided if possible & which was calculated to shake his confidence beyond any thing that he had ever met since he was a believer but which he had supported under without wavering. but that it pleased him in a situation the most developing being unable to see thro it or to judge of the wrong lay as respected those disagreements. considering both faithful good Believers. — with much caution & trembling to offer a few ideas for his enlargement fully approving his good opinion of C. & enlarging upon the topic of his faithful & great Zeal in helping the work from the beginning & his perseverance thro all difficulties until he felt that his gift was out & the only thing that he regretted was that when he felt that his gift was out he did not return home & leave for many for their numbers sake. that being set to bear burdens & having a private life to release himself in order & any time, & was truly sorry that when his burden became intolerable instead of bringing it to the L. he had cast it on those who could do nothing but suffer under it. what could you or E. or B. do with Eld. as supposed faults. you were not set to labor & [illegible] if any thing in his gift needed to be corrected. it must be done by a gift to whom it is subject in the line of order. seeing that those things were committed to you after the L. & B's gift was out & of course were not committed to him but without any gift you can clearly judge in them they ought to have & how far you ought to be bound under such a administration.

willing by take them off your hands, but is it a fact that
After C. left A. authority & that his gift was out he was no longer
a proper judge of any matter relating to the society. It was not for
him even to say that his gift was out much less to judge of the gift
of another. he must first report to the proper authority how he
felt & all the circumstances of the case & submit to their judge-
ment whether the gift was not or who should abide or withdraw from the
house now stood we could not hopefully decide any thing we could
hear their opinions & report but it was a matter of further
consideration how things were to be arranged & finally settled
After them remarks somewhat enlarged, Sam. dropped the
whole load or as the saying is leaped out like a toad from un-
der the harrow & unloaded himself perfectly relieved
Nov. 9th Caleb was invited up & had a long talk with Sister
Rachel & next with Eleazar. he gave a general account of the
matters so freely talked of between him & his Elder for whom he
felt the greatest respect. the his knowledge of things & the light
in which he viewed them was on a more moderate scale as we
heard Elder A... He was questioned on many points which he dis-
cussed with entire freedom particularly whether he had
heard from A. she answered he had on the last. This he explain-
understand by but had not heard any such remarks as any
the brethren that Elder A. had failed in keeping that com-
ord or plead that as an excuse for their disobedience
Will Did you discern in C.'s a disposition to surrender his
gift & authority to E. A. & to leave the people gather to him
for counsel? Certainly C.'s was very backward in that
from the beginning. Will this I have understood to be
case. I am disposed to query whether this matter was under-
stood rightly conducted & I will venture to suggest something
on this point for your consideration - Now you will ob-
serve that E. A. did not come here to take C.'s place or to bear
Caleb from the lot in which he stood. E. A. came to fill a
higher lot & to keep a gift more remote from the common
affairs of the society. & it behoved C. to think & hold his gift & to
keep away things of Elder A that was not proper for him to
hear but if C. unbosomed himself & went all to Elder A with

their matters & things. no wonder that he became tired of
every thing & under the prop of business might spend in bed
& undressed & gormandizing of meals that could not be easily
settled without a further appeal &c. — the inquiries &
mockeries & illustrations of order lengthened out the
conversation with Br Bill the evening shadows admonished
to adjourn & he withdrew quite pleased & apparently
edified with the talk. At candlelight the singers walked
into the meeting house & the remainder of the evening was
spent in learning hymns & songs.

Saturday Morning 14th E. A proposed to make a general
opening of matters & of his feelings of the subject in hand
this filled up the forenoon & terminated in consulting
upon the gospel orders & manner proper for the approach-
ing sabbath which implied that a church meeting must
be held exclusive of those who did not belong to that
order & that all those matters proper for the consideration
of the covt members should be treated with as much freedom
as the state of minds would admit with propriety.
It was particularly proposed for Br to speak on the improper
use of books & Newspapers. (see xtn pattern p. 33.)

Sab 15 public meeting commenced at 11. & according to the
order set Elder A. gave a short address to the spectators
then went into the labour: labored four songs & took
their seats while E. addressed the audience on the
grand points of distinction between the chh of
to prove that the churches in the world were not
any of them the chh of xt by & but the objections of
these worldly churches against the shakers that
they did not marry, interlace with families, engage
engage in war, promote their schools colleges models
of education, or various societies &c. served to afford
a testimony that they were the church of Christ.
the meeting continued an hour & three quarters
church meeting came on at 2. the members took their
seats & Elder A. introduced Eleazar by name as

they were op

chief speaker or chairman but there being no chair provided for him & his seat as a visiting brother being so inconvenient & awkward he took the liberty as orator & commenced a harangue recapitulating the rise & progress of the society — their advancing in to covenant relation as a branch of the church & to look upon the covenant as the grand point of investigation. the particular provisions of it for the permanent establishment of ministry & bless the poor brethren &c. that their trustees keep for holding the rights of property were at union village when [illegible] which had given occasion of jealousy that the property belonged to newton village & not to them: to remove this ill grounded apprehension it was proposed to interline in the covenant the words in this place & to have it read that the interest should be possessed & enjoyed by the church in this place, & the question was put whether the amendment should be made. & approved by by one & another till it came to aged Ezra & he objecting to give an answer either way till he had time to consider that matter was dropped & Eliazar went on with his comments about Paul & Apollos & Cephas & the plantation & watering & he increase & this & that: till at came & then he turn to other the matter about his trusteeship & claim to the property which had been entirely cleared & the papers burnt after the execution of the old covt. Lastly the subject of book was pretty plainly discussed & the meeting closed sine die After meeting Joshua & Eliazar called upon Ezra for explanation & he finally agreed that he had no objections against the amendment but was perfectly satisfied with the covenant as it was: that he wanted no division made in the church about property as the church was one. He then proceeded to open & state the grand difficulties in the society in consequence of the change of Calvins position & his being taken out of his province

station & placed in union with a higher rank. and wished to know whether it was consistent to remove C. with[out] he himself felt that his gift was out to which it was replied that when any one was placed in a lot of cant gained a gift there was no arbitrary authority in the ministry to make changes without the union & agreement of all concerned. Elder remarked that if C felt a gift to abide he should be exceeding sorry to have him removed but provided he felt that he had got into the situation predicated of judge Broadnax & that his gift was out. that he was as willing for C to return to Watervliet as he was that the sun should rise in the morning. He further observed that he loved C. & A. and had always received good counsel from them both but had observed a visible change in C. from the time that A came to take charge of the society that his very countenance was altered & that he thought C felt put out as to his gift: 2dly that this was the general sense among the brethren. 2. What was judgment as to the prosperity of the society before & after E & A took charge A. When we came here the society were very poor & scanty in provision, that there was a gradual increase, so that the society might be said to be prospering when Elder A came but since he came there has been a great increase in temporal matters. but said E. I must be plain & tell you what has been the greatest cause of trial & what has caused a number of good believers to leave the ground & probably be the means of others going there is not an equality, such as we have aspired to find in old order. & some have declared that to be the only cause of their going that they could not & could it to their & shame their strength to support some in dress & nail in luxury & idleness, which there is manifest & can not be denied. the very world cast it up to us that some are servants to others upon tables & especially that some are servants & the best of every thing lounging & every thing separate & the best of every thing that is going - the best of the apples garden sauce & the best piece of the meat. flour &c. and the best & other liquors must all be stood in the cellar & we know nothing of it. now this is the common complaint & it is even so & we cannot deny. Very well. If those individuals who compose the ministry are a burden & expense to the society we will very

willing by take them off your hands. but is it a fact that they have been supported by the labors of those complain ants we only that they had been supported from oppression in this society at least that provision had been made to remove the charge that they should not be considered a charge to the people here: = That may be but the idea of their separate being in a higher order is the main point as we have looked for examples of humility & self denial, we learn nothing of this from the example of Jesus or Mother Ann who often made her meal on the fragments, but I am prepared to stand any thing I mean to live & die a shaker

After this interview evening meeting came on in which we had a good live by gift. & after dismissed the singing & lively dealing continued till near 10.

Monday morning 16. inst. concluded to tarry till tomorrow Young Ezra opens his mind professes to be bound to no person is pleased with Paul & apostles in general thinks Christ perfect in his esteem, but considers Eph as the best qualified to lead a society knows the most has the best judgment in all important matters &c he but is on the same map of partiality & inequality teaching betwixt two opinions am now to know the truth & willing to conform to it & an hours spent in the investigation of the subject afforded him much present relief & in which he retired. after awhile came J. L. C & talked half an hour relating firstly that he had entered into covt. w. C. that C. should on his first visit that of he J. would come & know him & as he told him if he found not faith &c he C. would forfeit his. — that he closed in with the offer, now said he if C should go away & I left here what am I to do? but C. did not mean to preach himself but the word was spoken through him & if it was Christ or the spirit of Christ that spake. & you have found salvation, surely C may be justly released from any further personal obligation

to this he readily agreed & proceeded to the investigation of those dreadful complaints of inequality, on which he seemed a sound understanding & gospel feeling he is united any way as to lead; Bish. C. has wished & withheld him back & divides fault & eyes but he loves him the better for it & would prefer him to Elder A in a watermelon patch or garden but E. A. is the man for building, & mills & matters & things of general interest.
go round among the several cabbins & pass the time till noon in singing & conversation.
Evening meeting as usual a gift of comfort & consolation & caution not to be too free in talking among each other concerning what they may have talked with us in order to scatter what may have been communicated to the individually. to keep covered make a good use of the rest labor to comfort & strengthen each other this would tend to the comfort of those who who were set to watch over them & by obeying their lead & laboring to make them comfortable & their burden light it would be a source of joy & comfort through to union village & to all in the East. to know their faith & determination to keep the way of God — they heartily united in sending their love a hymn was sung & the meeting closed. After meeting Joseph Bigelow came up & opened his mind that he was not bound to persons or individuals, but to the gift let it come thro who it may. enquired whether Br. was going to remain at home or to return. that we could not inform him. He expressed much love & respect for B. & confidence in his gift & would be sorry if he was removed especially if it should be owing to his own feelings: and on the other hand that he would rather it should feel stepping to him to part with the people that he wish to be released & get off from them. It was remarked that it would doubtless be a great trial for B. to leave them if he apprehended that his removal would be the occasion of any sinking or falling off. to this he replied that for himself he wished B. to know that it would make no difference that he thought there was gift enough left to prophesy & real believers & if not he supposed we could supply the lack.

Tuesday morning 17th The principal sisters were convened & examined by E.B. as to their dissatisfaction with his ministry & their separate order & means of support. In this interview it was found that there jealousies & complaints about partiality did not originate with or exist among sisters. That it came from another quarter that such things had been got up in the vulgar mind of the world by old Levy & Madam N. & such characters but had no bearing on any Believer, until latterly it was taken up by Mrs E— that he had infused those ideas into some that had gone away & others that were yet there, & had tried some of the sisters particularly M.N. to make her believe that this partiality was the grand cause of prevailing death & darkness in the society. but that she felt indignant at the insinuation. Moreover it was stated that on the evening before he was heard by lecturing for an hour to aged S. on the subject in a manner that excited in her the highest resentment, stating to S. all that he had opened to E. on the subject about their seperate diet & lodging. & having pitched on him to work & ward on them & all that. so after a free investigation of the subject. liberty was given privitly or morally to deal with E on the subject & clear themselves of the scandal which he had been trying to put upon them.

Another subject came up this morning that Elder Ephr. Dennis that an idea was got up or had been suggested in their order that there was no such thing as travelling out of the flesh in the life & that any who had borne that testimony if they thought that it was real they were desired with regard to such a statement it is left for further discussion & consideration, whether a gospel minister who has zealously preached & professed the doctrine of salvation & redemption, walking in the spirit & not in the flesh to acknowledge that he had been mistaken, & unwittingly that his gift is out as a teacher or witness & that there is danger of his falling back back into the flesh practice By & by he has not already fallen in a dangerous degree

Next E. enquired at E. A about the N. Lebanon draught of the Ch. covenant & the exposition & he said they were left in the possession of E. S. Next enquiry was made about the communion covenant whether it was burnt as had been reported at Watervliet & it was found to be in E A's safe keeping down Cock & key. & was brought out & exhibited. Lastly E A was informed in relation to a conversation had in March 1830 about printing for the use of children & other purposes, that a bill of fifty was prepared for a small beginning with which he was much pleased & hoped that that business would be encouraged & pursued.

Note On monday evening after aged Ezra had delivered his last lecture to aged E. Eleazer met Samuel in the yard & they retired aside & had a long & very interesting & wealthy talk on those matters relating to the ministry Eleazer talked with some warmth & Sam. listened with close attention & approbation. the main point was to establish the different orders & classes of Believers & their just rights & priviliges of each — that notwithstanding the church was one yet for convenience the members were divided or classed into separate societies as to their local situation & the consecrated interest appropriated accordingly that the trustees in each society had the control & management only of the property committed to their care & had no claim to the property of an other society that was under the care & management of other trustees. That in case of ministers being sent out by any community or branch of the church it was for the trustees of the church that sent them to see to their support for then they held a just claim. of those to whom they were sent contributed any thing to their support it was on the principle of gratuity for those ministers had no demand on any thing but what they chose to give them neither had they any claim on it was given to their ministers by their own trustees beyond what those ministers might chuse to give them. Each had their just rights & claims in their own order — that if Cabin & the sisters had denied themselves so far as to eat with the rest & live like them on an equality every way, it was a voluntary act of self denial for prudential reasons but gave no occasion for establishing a law that they should forever forfeit their right & claim to a better living. that when they had fully stated their love & condescension three years of

sufferings & privation 23 we thought it ungenerous on their
disciples to begrudge them a little comfort beyond what
they could furnish especially as thro their labors & suf-
fering beyond counsel they themselves were so much better
off in all things. we should consider it ungrateful & cer-
tainly release them from any further trials on that ac-
if such a spirit should prevail among them. that while
not believe our ministry had been supported by their hard
earnings or had been any burden in this respect that if they
received a share of the common provisions their hard labors &
service I was confident was fully equivalent to all they rec
in common & if they got any thing beyond it came out of the
interest of Union Village & even those things that were
procured in this way I still not believe they kept entirely
to themselves, but were willing to minister to those that need
& as for their being set for examples we considered that they
could be such in no other way than to have something for
of the company for them to see, pattern after, & travel to that
in every thing they must have the preeminence, better lodging
victual clothes & every thing else but of such kind & of
quality as should be examplary & proper for them to enjoy as far
as they could afford it. that if it had become a matter of such
heavy trial to have a claim promoted to a lot in the meeting
house & to eat the show bread & drink the show tea & coffee &
to have every thing else proper to show as an example
& if their feelings had become so burdensome as to crush
them down it was certainly time he should be released.
as for trials of such a nature as could constantly be remov
we were willing ~~unwilling~~ to labour any way to gi
satisfaction for such expressions, or any harsh rep in gen
or any thing of the kind that could be alluded without in
fring upon the sacred order of the Ch. but to abandon the
order of ministry as it was set by revelation from heaven
we should not consent to it we respected our brother cal
he had labored hard & waded the soil with his sweat & th
to establish a united united interest & he should share with
comforts & blessings of it he should not go back to Ken
on pork & potatoes cept in the soil of early bacon & drunk
sheep cured tea without sugar & pick the bones after young
believers our brethren were tender sacred obligations be
to his support. as for Elder ah he was not beholden any

of us or our hard earnings the mother chh was responsible
to see that he should not be burdensome——
My soul! says I that sure is far short of what we used
to feel in the old heavens! why one that had been a mem
of the conversion of any one was considered entitled to all
that they had: why what have we that is good that we
have not received through our ministers, we owe our very
lives to them. But I see things plainer than I ever saw
before, why there enough the several societies hold their
property separately and the trustees have each to see to his
own & we have no idea that Union Village is going to
any thing from us but they have given us a quit
deal de de—— It is also to be observed that Lyman states
that when last in Cincinnati Jos. P. & his wife
let off an awful shower upon him on this subject of pa
cality that he had labored to convince Joseph that slaves
& other human effects had to do him nothing but his—that L
Lyman knew to the contrary of all such such stuff that he
had been very commonly employed in punishing negro
ries for both orders & of new how both were furnished &
was left to his choice he would prefer the common to th
that there was but little distinction any how. & for la
ing hands he would prefer the common for which was
good & might satisfy any reasonable person & that if
ministry had occasionally something a little different
suit their circumstances it was no cause of umbrage to
any reasonable mind—— Further it is reported by
Lyman & others that Jos. is not a man of truth, that he has
made a business of lying & misrepresenting some he ran
away & has acknowledged that most of his complaints
&c. were founded in falsehood & that he is sorry that he
bore upon us as he did to the loss him into such unne
cessary trouble upon the whole if there was any ge
believer expelled it must have been as S. & Jos. desired D.S.B.
informs us that Abel Johnson Esquire had got married as
been talked of and that he understood all about it.
As for the tales about fixing the room that was explained
altogether in other colors, so that the only object in removing bu
was without dispute to root out mumbly & other to back by

Ut. May 17. 1831.

This evening between 4 & 5 oclock arrived home from White water having spent five days in visiting & laboring with the society. on various points of doctrine discipline & church order the most important of which may be recognized from the following Questions & answers. 1 When a society is prepared to form a community on the principles of consecration & church relation is the consecrated property constituting the united interest to be considered as properly belonging to any other person or persons but those who are admitted as church members 2 are children entitled as such by signing the all covenant? A None but such can pretend any claim to it or the use & benefits thereof. 3 Are the trustees of that property under no obligation to make other members of the society equal sharers in the enjoyments & benefits of that property? A. By no means. 4 Will it not be right at once introduce a principle of partiality in to the church to have a poor family near by punished for the necessaries of life & the church having good or decent & good clothes & even luxuries that they cannot possibly furnish for themselves is it not unjust & cruel? Ans. If such a family or any good young Believer be in a suffering condition it would be very uncharitable in the church not to relieve their wants if they are able, but such relief can never be given on the principle of their having a right or claim to the equal benefits of the church property. what they receive is given them as a deed of charity 5 Besides to admit that those junior families or separate individuals ought to receive an equality of the consecrated interest would admit a principle not only unjust & unequal but subversive of the sacred obligations of the church covenant While individuals hold their separate interest & employ their time & talents for their personal benefit would it be equal or just that they should be capable with those who are covenanted together to support one united interest for their mutual benefit, & have equal

the brethren extend the use & benefits of that property to private & individual purposes when the ch covenant declares that they shall not do it, that they shall appropriate it to the use & benefit of the ch upon the principles of equality, & in the manner stipulated. Q. But how will this comport with the example of Christ Jesus & Mother-church particularly by the latter, who was willing to put up with the meanest fare? Well that is a curious question & must not very easily answered seeing we have two objects under consideration so perfectly distinct we must inquire which of these do we look for example to that quarter & common sense forbids us to say that the ch is required to copy after the special gifts of those individuals whose labors travels & ministrations preceded the existence of ch order. 2. Will I see a difficulty there in looking at ch members as bound to take a position that they would not have as good accommodation as a fox hole or a birds nest — most likely Jesus & Mother set those humiliating examples to young believers, But what are such to do when they are tried at seeing church members have good houses good victuals, good clothes & good every thing & they are hard to make a living, & especially if they have imbibed an idea in the 1st setting out that they would immediately be placed on the level with the ch ministry or if there should be any distinction the humble good old believers would come out at the second sifting & pick the bones & scrape & scrape up the crums they had left. Ans. Will to be as curious as possible I will tell you what I think such young believers ought to do. In the first place, if they witness those good things of the church really desirable, they ought to labour in with zeal & labor for them accordingly so the teaching &

example of those who have gone before them... if they need help from the Chh. humbly ask for it, & be thankful for it when they receive it: if they feel a covetous or envious spirit rising in them, confess it & war against it & if after proving themselves they find that they are so proud selfish envious & devilish spirited that they cannot bear their cross or keep their station to the work of God unless they are brought up to an equality with the oldest & most honorable church members they ought to throw off their sheepskin profession & take back & give up the prospect of ever obtaining what when they set out for, among Shakers—

We need only remark that all the foregoing feelings & exercises that work between young Believers & the Chh are more or less transferred on & continued between the order of the Chh & the order of the Ministry & that notwithstanding there must of necessity be a leading order to show a pattern of meekness & perfection it sometimes becomes difficult to find living human shapes pure & perfect enough to fill that post without bringing the faith & undermining the confidence of the unbelieving members of the church without even exposing the various jealousies & clashing views that may arise on this ground are difficult to state a single case & determine the result. a first & 2d are necessary to constitute a ministry in church order & no church can be formed & established by young Believers without an elder of the Church authorized & ordained to take the first lead & oversight & to establish & support the rules & order of the church among those junior members. It is also probably necessary that his second or aid should be a leading member of the society. then admitting this leading character who becomes second in the Ministry should become dissatisfied towards the leading gift & government of the first & that dissatisfaction gradually gets into the members so far that it becomes matter of doubt which of them is better qualified to keep a gift to hold the body the body & their claims & rights to be settled between the several parties interested. In the first place there is evidence to

prove that there was more union & good feelings under the ministry of the now second when he was first — that by of members has taken place in consequence of the ministerial order being now labored in a separate & superior society. that young Brethren gifts being brought forward & the old courage their former ministers — that his decease agent & death falls with weight on the members that they be divided in their sense some for going forward at all events others willing to hold on small hand that he who was the nearest to them in the headship will rush ahead in opposition with the first. what is the church to do in such a case? Well if the first who was an original Ch member & holds the gift of Ch order is not impeached with any wicked error or fault let him maintain his position at any rate — If the second holding an original claim to the other church members as his children he having begotten & nursed them to a certain age, is either unable or unwilling to go forward to support the leading & stands rather slack away in the rear of others, let him like a man of God lay down his life & be content to be buried out of the sight of his loving & dearly beloved brethren & not have his life taken from so that all that are miserably joined to him must perish with him. Ps 116 15 Ha case it is profitable that one one man should die. When Moses had finished his work & went up to the Mount, he did not come back to tell the congregation how he felt or the causes of his leaving them or his fears that Joshua might fail & a total disaster might ensue in consequence of his removal from office neither did he return to enquire how they felt or invite any of his old favourites to go with him. or to make a bustle of any kind. When Jesus had finished the work the was given him to do & yielded up the ghost. all he ran again after that scene was over. he did not show himself openly to all the people but to a few chosen witnesses. he did not enter the city again with his bloody hands & feet & wounded side to be by to examine their suspicions on the score of his absence he had left his declaration that his life was not taken from him but that he freely laid it down.

Tuesday May 24th 1831.

Elder Brother Abner & Eleazar set out with Calvin for Whitewater. a wet, cold & uncomfortable day arrived about 6 o'clock

Wednesday rested — all quiet. attend evening meeting in Elder B's H. officially informed the family that Calvin was released from any further burden or care of that Society to return home to union Village That it was believed he had labored faithfully to do them all the good he could, that he had now become aged & it was felt to be proper for him to be released & return home where he could rest & be comfortable the remainder of his days. — Nothing said in reply. meeting dismissed.

Thursday. Calvin fixing for the move. Elder A. E. & A. visit the school family. Calvin conveyes to Eleazar his care of an orphan child & her property A form of Deed drafted for the conveyance of land Evening meeting at 6 Elder Abner & Eleazar absent the meeting is led by Brother Daniel, C. declines a fruitful lengthy speaking discourse. Ebenr follows with corresponding remarks. next Fielding. Then aged Ezra then Lynn. then Manly & lastly Calvin closed the subject. the sum of the matter was that Calvin had finished his work & desired to be released & return home if nothing was hinted to the contrary or any work expected for his continuance. said Fielding, Calvin has requested to be released & now if we love Calvin we will agree cheerfully to release him, which was unanimously by a clear vote. & thanks expressed for his faithful labors however harsh & trying. All unite in sending their love to all U. with which the meeting closes.

Friday 27 Elder B & Calvin preparing to start after breakfast. every thing is packed in good order, breakfast is over

and the horses hitching to the waggon. at this last moment, Dr Calvin comes into the room where Elder A. & El were sitting & asked Elder A. aside into the close room for taking his penal leave of him where in few words he addressed his last will & testament recapitulating his labors & claim to the people & that notwithstanding he had formally resigned his charge & recommended them to the gift that remained for them & it was notwithstanding his settled feeling that he had been scrouged out of his place by a man that never could hold his own people together: he waited for no reply hurried back into the room bid farewell to Eleazar saying if I have done any mischief since I have been here last, you must patch it up the best way you can: farewell. the waggon is ready all things calm. the [illegible] ascended the stairs & disappear. so ends the dispensation of [illegible] at White water village.

Elder A. expresses some surprise at Calvin leaving so heavy a charge on him for scrouging him out, considering that before he Calvin went to Union Village he called him & Eldress Eunice into his room & stated to them that he had now finished his work faithfully both in things spiritual & temporal & was going to Union & to request the privilege of being released.— But said Eleazar "let that pass with the wind, we know the man & his manner of communication." He is not the first that has been scrouged out by one who could not hold his own people together. Jesus has been a mighty scrouger & has scrouged many a fellow out of his nest & it is well known that he could not hold his own people by them, they all forsook him & fled. St Paul was a scrouger & what became of all they of Asia, & what became of Demas and all the rest who loved this present world? If the broker leaving depart let him depart this will not disqualify a faithful shepherd from protecting the sheep. But if any

professed minister of Christ, should avail himself of the gift committed to him to gather a church, society or people of his own, it need not be thought strange if a stronger than he come upon him & take from him his armor wherein he trusted & divide the spoil. Where then is the damage if C. is robbed & spoiled, & ravaged out & separated from a people that he considered his own & if Elder A. is set to counsel & protect a little branch of the church not as his own but as the people of God. among whom it is improper for any one to say that aught of the things which he possesseth is his own.

Sabbath July 3d. 1831. Called upon Br. M. and had unexpectedly a long conversation 1. On the subject of language 2d on the subject of faith. He seemed to be under a powerful inspiration to revive the gift of a pure language used formerly in the school order, as being essential to salvation,— That his faith was in that unseen & invisible spirit which overshadowed the virgin Mary & dwelt in power— that in obedience to that invisible spirit he expected to come forth— & that all souls should know that he was a prophet That the only gift of salvation was given him by revelation— do do do do do do do Now for the first time I confess an entire misunderstanding of such kind of sentiments & independent of their influence I declared my faith & understanding of the work of God. That the grand object of the gospel was obedience with happy saving effect was union that I believed in a visible head & my all was included in union, to souls that inhabited bodies of clay. do do do This ended the chapter & I am requested ire et mingueam reverture— et propulsus manibus ex domo—

April 2 & 4th 1834. I visited U. V.— and tarried nearly two days & two nights during which period I heard many strange things concerning Malcom, of his breaking

out some sundays ago with a public testimony against the chh. & in favor of apostates. that his testimony was public & private and very clamorous & imposing with great boldness & high claims of inspiration & divine authority: mixed with assertions of his high standing in the Spiritual ranks, forward of J.D. & next to Mother as her first born, that his redemption & regeneration was consummate, & that he is now as holy as god or rather god himself manifested in the flesh. A few individuals (not of the best character) gave heed to the things which he spake, and entered some union with general opposition to the order of the Church, but others met him, with a fearless brow, and rejected his administration — J.S. said you have been for this 8 years laying on cockatrices eggs & have brought forth a salamander Eb. said "you are full of heresy: what the apostle calls damnable heresy: & W.W. was not slow in declaring that God would stop his mouth. so about the time of my arrival all became still & remained so during my stay. On thursday morning I left before I started home I heartily wish him a short deliverance & left it with the Ministry to be used at their discretion.

W.W. Sept 17. 1834

To day Elder Issachar came into the shop apparently in the utmost distress refused to be amused or comforted said he had settled it in his mind not to go to the village That Elder Solomon's importation was all devil & him That. That he knew he did not want him there for he hated him & meant to take every advantage to afflict him. — Mentioned what took place in the hall the morning Elder R. & J. were taking their leave, in rejecting his hymn publickly in a scornful manner treated him very low like the meanest & underling that such has been his conduct toward him for years.

disturbed. There was no appearance of a struggle or the distortion of a single muscle, he never showed a more pleasant countenee all admired his comely aspect. On Tuesday the society generally attended the funeral. than which a more solemn & affecting scene was witnessed on the place; Many heart wrenching & many affecting thing said. By Br James Ed Br Vincent & every part of the ceremony attended with uncommon sensations, & in perfect order. Numbers of the neighbors attended & took a large portion of the grief. from all which it may be considered that Maurice was much beloved. of course his death deeply lamented. his kind & [illegible] our labors, his patience in suffering & his faithfulness as a Believer, have been the common theme of conversation, and as long as a skillful physician & a tender nurse is need at Pleasant Hill, Maurice Thomas will not be forgotten.

Saturday 11th Visited the west Ed society. — spent the evening with Micajah on metaphysics —

What is the soul? A late writer says it is a material substance — 1st. matter mortified. It is a fact that all those metaphysical writers are premature in their definitions & discriptions of things that are not manifest to the common understanding of men, They speak of things that are not as tho they were. & from their various modes of conception they cannot but differ & so involve the subject in greater obscurity. Until a thing is matured & manifested in its finished character any discription of it must be deceptive, & uncertain. this will apply to the expected mystical

every thing pertaining to his kingdom while only in prospect & will equally apply to those metaphysical subjects which relate to unfinished & immature objects. The soul of man in its present state can no more be separately & distinctly from the qualities & properties of the material body with which it stands in contact. Than flour in green wheat can be properly conceived of until the wheat is ripe. If you say, there is no flour in green wheat, with equal propriety you may say there is no soul in an earthly man. & this will do the sceptic very well; but by & by, you will find the thing called flour on the wheat stalk & be convinced that it was there in that vegetable before tho' in an entirely different state. & so of the soul when it comes to maturity. Then to say what the soul is in any stage of its progress cannot be done clearly & intelligibly; & we have to rest satisfied with the knowledge that we are created for immortality — that we are capable of a growth & gradual change into a better & more noble state of existence — that on a rational improvement of the powers & faculties which we now posess we may hope to be what as yet we are not & having this light in us, purify ourselves accordingly

If it be granted, that real man is compounded of two parts the one earthly the other heavenly, until the heavenly is separated from the earthly it cannot conceive of its own qualities powers & capacities. It must come into contact with its own kind or species, before its conceptions of it[illegible] are perfectly clear. Hence, the gospel doctrine of suffering in the flesh — & hence the absurdity of men living in pleasure attempting to say any thing about spiritual matters. Whether the substance of mind & matter in individuals be created out of nothing or of pre-existence substance in the formation of the individual, I have had no doubt or difficulty.

Sabbath 12.th no 28 meeting at the meeting house
Visited the frame house under, stood all night
Monday 13. Had a long talk with Elder
Saml & Elder Br James about returning home
They are determined to go by water. I dread the
hip, but there is no let off. Never did I stand
more in need of patience. health bad, in the
most public room in the house, & all that
& all that & that & this & all this & all that
Monday 13 after noon smoothing & shelching Jane
shirts with the help of a sister, who took this op-
portunity of expressing mind on sundry matters
unsolicited." Says that after our return from the East
great anxiety was felt to know who had come with us
that Elder John was daily expected to pop in. That
J. T. Edwards had agreed this week to advertise
ment to the Express and now that he was slighted, not
having had a answer that they would not stand
Bear long. R. Rand filled the pulpit & read a address
young brother on the hill that was gathered home
& that all this last week & Sunday some how
dreamed that they were loading up to move to U. V.
Went early to bed, slept sound & feel better.
Tuesday 14. Morning counted the pamphlets
that are now on hand. Revisions 246
Memorials 312.
Distribution to the centre 12. West 12. East 12. 36
To the office 24 to the north 6 to west lot 6. mill 2. 38
From 312 take Rem 238 } From 242 takes 74 168. } 74
We done say dispose the pamphlets
Thursday Reports to Frankfort saturday coming return
Saturday. Elder Kemp & wife Legier arrived at Phile
Monday Elder Kemp & I rode to Frankfort

The Ohio Canal finished 190 miles

Tuesday Br. Rufus comes on. Wednesday we all tarry & attend the Legislature. Thursday 23 return to the Hill. — Friday rest. Saturday 25 being Christmas the day is kept as usual. Sab. 26. Chh meeting, & attend. Monday 27. Elder Benj & William set out for Frankfort Rufus in the afternoon. Tuesday 28. I & Wardsburg. Wednesday 29. draft the Declaration. Thursday 30. Wm returns from Frankfort a wet day. Friday 31. Draw a deed of conveyance. Saturday New year go to War: the deed &c. are executed in the evening. Sabbath Jany 2. 1831. about 10. set out for Frankfort & home. Arrived at Frankfort Monday 3. Saturday 15. the Legislature adjourned. Sabbath 16. left Frankfort in a steamboat & Monday morning 17th landed at the Northbend. & thence to Cohels water carried till Thursday morn Thursday Jan.y 20 left Whitewater & arrived at W Friday 21. drafted a deed for Ebenezar Rice. Saturday The Ministry arrived from Waterloo. Sabbath 23d I attended public meeting; no Chh meet Saturday evening 29. moved to the south garret — Sabbath 30. Chh meeting. Weather continues cold Monday 31 a heavy snow fall about 6. inches This evening visited by Th. first detail of affairs. Tuesday 1 Nathan arrives from Cin. visited by M.S. Wednesday 2 evening visit at the square house. Thursday 3 Sam & wife here in evening. Lodge at the south Friday 4 o'clock Min. start on a stay to Wh. spend the Saturday 5 Sabbath 6 a cold & windy day & night stays & a large assembly Charles preached well. Tuesday 8 Rebecca Hayes deceased — very cold Wednesday 9 below zero. Ministry returns, pleasant day & night saw & saluted John Dennis, as a father saw Stephen Williams, & read a manuscript of

order. that souls taken from the church here were
gathered to different orders in the spiritual world
that John was gathered to the fathers & was a minis-
ring spirit, in the fathers name that is called father hood
one spirit with his order. This serves to explain y Trinity
A visible ministry consists of those who minister from
one order to another. The first order is that of the fathers
The second is that of the sons & daughters. & the theirds
the junior order, begotten by the holy spirit there is
therefore distinct ministrys between these several
classes. And also from the spiritual world to this
The Ministry are not ranked with the higher ones
with with that to which they minister, having a
feeling of their wants & infirmities they are able
to apply for what is necessary. hence called Elders
three orders constitute one society. but the 3 are
not equal in power & glory. they are subordinate.

Thursday. friday saturday & sab continue cold
sab. 8. a large assembly Noah & El. preach. Chh. ma
ing at 2 as usual the day moderate yesterday & eclipse
Monday 14 Brother Matthew Eleazar &c. take a
ay ride to the west lot there to the west frame
stay all night have a good visit &c.
Tuesday 15 I (Eleazar) was called by Nathan Mo
to the pork house to witness a settlement between
the said Nathan & Elias Holloway: It was stated
and agreed to by the parties that the said Elias had
no lawful demands against the said Nathan no
the society whatever. That what ever sum Nathan
an saw fit to contribute to the wants of the said
Elias was to be received as a gratuitous or free
gift. the articles were mentioned which were to
be given in this way. to wit a mare valued at $ 70
saddle & bridle $ 35 dollars in money. I say

the money presented by Nathan & rec'd by Elias
after which Elias subscribed an instrument
entitled Articles of Acquittance &c. as a final
bar to all legal claims or demands in future
the mare saddle & bridle were ready at the fence
& at the close of the transaction Elias & the mare
disappeared & Nathan returned home on foot—
This evening Br Matthew & I returned home made a call
also today Elder Isaac & 6. brethren & sisters ar-
rived on a visit from Waterloo.
Wednesday 16 Thursday 17 visiting goes on and
Friday 18. the company return home, a pleasant day
Saturday 19. the Ministry execute a memorandum
of the instalment of the Trustees & Henry & Thomas
execute their declaration of trust. Sabbath 20th
Publick & chh meetings as usual few spectators
Monday 21. Eleazar begins to transcribe deeds into the
Book of Records. Tuesday moves his tools to the little room
Wednesday 23. snowy & muddy. bad roads prevail
Sabbath 27th Feb. no church meeting. many unwell
Monday & Tuesday reading deeds 29. finished. March
There appear much imperfection in those back
matters. no conveyance of real estate to hem, this
point has to be seriously considered. Wednesday noon
a sudden thundergust weather uncommonly warm
Sabbath 6 March, nothing has occurred worth recording
Mond & Tuesday binding books for the children
Friday March 11. went with Jacob to Lebanon
Elder Sam. Elder Br James & John Davis arrived.
Sabbath March 13th chh meeting lively.
Daniel Screws from whitewater came last Friday
Monday 14th Dan. Returns home and went
out in the line of visiting.
Tuesday Elder Isaac arrives

Wednesday 16th Visiting goes on to the west. spend the day with Elder Spaikke in serious investigations of the covenant and other writings. {turns very cold
Thursday 17th continue the exercises & extremely cold particularly on the subject of acquittance & declaration of trust. — Friday 18th reflections — the ground work of all these church orders & legal transactions is found in the Mosaic law. see Deut 27 & 28th ch
Sabbath 20th public & Chh meeting as usual {I love sent
Monday Morning the emigrants start in a carriage for home by way of Whitewater Joshua thinks escort the Lebanon
Tuesday 22. Joshua returns all safe. Today Cornelius Morrison left the society. Wednesday 23. Sacrament of ministry & Elders convened at the office Blakemore's for the vision the necessity of renewing & confirming the deeds real estate. Upon examination it appears that there are mentions made of them in some of the deeds which may render it necessary that a further transfer of title may be necessary to supply this omission Thayer is directed to make a draft of such transfer for further examination.
Friday 23. finish recording the Whitewater deeds & N. Cincinnati
Saturday 26 conclude to go to Cincinnati see Hammond
Sab. 27. Meeting as usual — Monday set out for Cincinnati by way of the canal 16 miles on the Rhine deer. thence on the packet Amulet to the city arrive at day break spend the day busily about matters & things &c. at Jonah Morehead's attend Presbyterian prayer meeting by request gave an exhortation. Tuesday 30 leave town at 10 o clock A.M & arrive at the warehouse at 10 P.M. thence to the east brickhouse stay till morning
Wednesday 31. Arrive at home. Nathan also by stage
Friday finish recording whitewater deeds.
Saturday April 2. went with Joshua to the warehouse after four cases of types purchased in Cincinnati from S. Brown for 20 dollars. 1. 66: 162. 50-3 23-4th 22 in all 151. with the cases.

Sabbath April 8 meeting, ~~as usual~~ wet day.
Monday ~~to Lebanon~~ & most of the week unwell.
Sabbath 10th Church meeting as usual. eat non ch
Wednesday 13. to Lebanon to examine proof sheet.
Thursday & Friday make a stand. saturday print a hymn
Sabbath 17th public & eclt meeting as usual, fine weather
Monday 18. & Tuesday 19. comparing Br. & Br's speeches—
Wednesday to town with Henry. Wickliffes speech printed
in pamphlet form 100 copies. — much indisposed with cold

July 7th Ministry set out for Kentucky
Sept 2d arrive home. — Wrote Ashbel &c
— to the Thursday before 30th
Tuesday Sept 13th I went with Ashbel & Hayes to Cincinnati lodged at Sam! Brown's Wednesday Ashbel purchased a fount of old great Primer types 43 wt. for $ 14. 1£. 32½ per lb. a dear bargain. I visited the foundery, saw every part of the work. bought 4 lb of scabbard or leads at 31. — 1,25
2 pounds of flowers — at 37½ — 75
1 Quire of thin paper 25 — 200 25
Lodging at Sharon 37½ amount — 2, 62½

Sabbath 29th May. 1831
Sabbath 29th May. public meeting at 11.
Elder A. in the lead. a pretty large assembly
meeting opened with the hymn O Zion arise
next a short address — then labour in the usual
manner — then all take their seats & feeding
& Pleading addressed the spectators about an
hour, to god for Shaw Eleazar follow with the
application. sung & dismissed
Two Oclock meeting attended in good order
the believers generally present
Meeting again at 7. a general attendance
sing a hymn & take their seats for communion
Elder A commences talks out his feelings on gospel
state & opens a door for Eleazar who followed
with a pretty free investigation of matters
We no doubt all agree said Eleazar as has been said
that the work of God is a gradual and progressive
from step to step & from order, & it is for us duly to
consider where we are & to what order we belong. do
you wish to know in what relation I stand to you
Do you inquire who are those? or who make all these
they self to be? I am ready to answer. But you
need not be startled with the idea that I am going
to make out that my self is some great one among
the Lord, among many glory after the flesh I will glory
If any other man hath whereof he may trust in the flesh
I more, not a whit behind behind the very chiefest
of our missionaries. tho I be nothing (2nd Cor 11. & Phil 3)
You have lately been in the labor of reharvesting my
brother Calvin, but you have yet to reharvest me, you
have had many laborers among you at west union
& at Darby & other places: such as Elder Jaques El-
der David Richard Pelham, Br Calvin & others

who perhaps may have finished their labors. but I am here yet, commissioned with an impertant affair that we have to settle. but don't be scared perhaps our accounts may be balanced easyer than you would expect. for this reason that before I ever set out in this business I gave myself & all that I had to the church then what have I to claim to myself seeing I am not my own. if I receive any thing. I have no where to deposit it it for my own use I have just to put it into the common treasure, so brethren & sisters if you have received any good from my labors should you give me your thanks I shall take them home & put them into the treasury where they belong & if you have shown kindness to me — for any good that you have done I am not personally bound to settle the account you must look to the club for your reward.

Now as I belong to that class who have been employed in helping souls thro the first stages of their travel I can tell you honestly that my only aim has been to assist in preparing you for coming into church relation to constitute a body fitly joined & compacted as pillars to go no more out. & till you are duly settled in that relation & joined to your proper head I cannot be released. Now I plainly tell you that my faith & confidence is settled & grounded in the ministry from the East as relates to the substantial work of Zion & all order I am acquainted with Elder Archibald & have no hesitation in commending him as a safe & substantial lead. I am not the least apprehension of his counselling any creature to their injury. & for Elderess Emmeline is no need of commending her. I have been acquainted with her from what the world call a child & her works have always commended, & if her

works do not skill commend her we have nothing more to add. you are acquainted with sister Mary Shaw also had some acquaintance with her & my part feel willing to confide in her gift as entirely safe. as brethren & sisters it remains for you to settle the point whether you be able to go up & prosper the land with such a head, we know not that God or the church at present can furnish you any better. but if you feel as tho you could not go it but must hang to the old rangers or pioneer company & be indulged & dandled, & nursed with half a gift & not come regular up to the work perhaps we may yet tarry some longer. What is your faith we desire you to be free. Ebenezar stated his understanding of what would release Eliazar, that is their willingness to gather to their present lead for which he fell fully prepared. Josep Azro expressed the same. Aged Samuel took up the subject & handled it fully in his emphatical style that there was no shirk in him no wavering, nor no such spot that he was in it & should be in it & no off about it. Sarah M'Ree, Lilpha, aged Ezra, Minerva, Jl. J. B. Thomas, Polly C. Nancy M'Ree Manly, J. Cannade de spake in turn expressing their thanks for the gospel, their love & confidence toward their Elders & their willingness to obey their counsel—

various remarks were mixed in to keep matters from herring all which served to render the meeting edifying & quickening. near the close of Eliazars address he mentioned one particular subject that might be some trial to them in coming into contact with the ministerial order, after being so long indulged with the company of us rangers in the dust & poverty of the rabbin dispensation, when we went young & clean & were told, we could tell them a great many fine things about the church & their clean floors & good dust. & all that, but we wanted to see those things &

beholde when the church ministry came on before
we knew what we were about there was a pen[illegible] house & the whole aparatus of Church Order who
ever thought of having the Elders come down into
the dust with us would this have been setting us an
example or showing us any thing to labor for what if
Mother Ann did humble herself to take the fragments
& accommodate her vessels & teach them humility
did she establish that as the order for our lead to come
after us & take our leavings commonsense would
dictate better Father David would lay off his min-
isterial garb when necessary & take it rough or smooth
with any man & put up with his share of a turkey
among the indians but when he appeard in his order
it was to show us what the church had gained & what
we might gain if we would labor for it so no one need be
tried if they see the church ministry living in a man-
ner suited to their travel & to what they have gained
& in which the ch is under obligation to support
perhaps you do not yet understand every thing per-
taining to the order & work of God, the show bread that
we read of that was only for the ministry to eat meant
more than what we call bread, in fact their whole di-
et & every thing pertaining to the order was intended
for a show, to encourage the people to labor for an increa-
se of good. & to advance in purity & cleanliness. & this
order you may depend is not going to be changed it is
permanent as the heavens & the earth & they that shall
to it shall eat the good of the land. so you may speak
your faith & not be bound by one another or by any
thing that you may have inadvertantly said to one
another on any subject. Aged Ezra requested to speak
on a subject that he thought would not hurt the feelings
of any one & on receiving free liberty he proposed for all to
agree to bury every thing past & hold nothing against any
one for what they might have improperly spoken & look
out for him to come to this we agreed & Thomas asked
general forgiveness for any past improprieties & so freedom
increased like it was time to close so we proposed to cultivate
a spirit of prayer for one another & for ours & finished off
with singing one of the 144 hymn & my Brethren be.

Monday morning after breakfast a council was called to settle the matter about trustees the brethren were agreed Saml Ezra J Bogget Ebenezer John Eastabrooks Joseph Agnew munly Lynt Brant, the sisters Delpha Peggy Bogget Sarah M'Kee Hannah Bogget & Sm Hall Polly Champlin. The subject was fully understand ing disciped & Ebenezer & young Ezra harmoniously ap pointed. a draft of convenyance was read & Brant sent it could not be attended. Ebenezer and brant are appoi nted to see to the regulating a mistake in one of the deeds & tomorrow the business of executing is to be attended to & the council adjourns & Hazzargous to draft this

Monday June 6th 1831. Samuel & Joanna Wallace departed from this united society previous to their departure Nathan & Eleazer conversed with them separately at the office first with Joanna, she expressly & repeatedly said that she had no demand against the society — that she knew the rule was not to hire one another nor to pay wages to any member accordingly she signed a full & final discharge & rec'd $ 30 in cash & other necessaries as an outfit. Sam'l Wallace being interrogated said that he had no demand — that he had signed the church covenant & articles of acquittance & was willing it should stand so. — that he never intended to trouble the society in any manner whatever not even to hang about, — that his only dependance was on the charity of the Chh and as a just fruit of that charity Nathan gave him $ 25 in cash. his tools and other necessaries.

Conclusion 35 to the foregoing history.

The reader will readily perceive from the foregoing detail of circumstances, that the Kirtland society was the first in the Western country that was allowed to be gathered by & under a junior gift. Richard or Eleazar & Calvin were the first ministers to the people on the Dorby plains who first opened the testimony & planted the faith, & it may be remembered that during their united gift & labors in the year 1830-1832 and three a considerable number had opened their minds as early as the year 31. Ebenezer Rice Harlin Seamons Gylee on Brownel Daniel Buttles &c &c. had acknowledged their faith & confessed their sins, on the last visits of Eleazar to the plains, in 1829. with Charles Wamsley & Elder Ipachar Ackshah Galloway Lothrop Seamons Lucy Rice & half a dozen more set out so that the work was gradually kept along till that period & at that same period it was pretty much concluded to look out for a better foundation for the gathering than was at Dorby. However in the summer of 1829 the reprinting of the testimony came on to which Eleazar attention was called, & Calvin alone was left to serve in the affairs relating to the location of the Dorby believers. The prospect of a gathering on the forward ground of junior talents, gifts

ion of Calvin's mind to a degree sufficient
to carry him through every obstacle that stood
in the way of reaching this ~~[illegible]~~
desirable point... & with a stock of experience
gained under the ministry of Father David
it was but natural to suppose that the ch
or society thus formed would be steered cle
of many dangers & difficulties & advance
a degree of prosperity proportioned to the im
proved talents & gifts of wisdom by which it
was destined to be led & governed. The Shakery
had hitherto lain under a heavy cloud of unpopul
ity on account of the character of its reputed founder
being an illiterate female & most of its leaders persons o
moderate talents & but little education. & there now appe
red a prospect of wiping off some of the odium in case the
name of a popular clergyman or a thorough bred polyti
an could be edged in among the fabricators & founders o
several branches of the ch in the west. Great how ever
was the disappointment when M^r Numan became asham
aged with his ill success. & the gift devolved on Calvin
alone. It is said that at this period a grant was made
by father David to Calvin, of this society as his bishop
ric provided he would undertake to gather them & ma
age the whole concern. however from this period the zeal of
Calvin was unparralled to push forward the concern th
so far succeeded as to effect the general gathering at white
water as stated. But that a people generally in good ci
cumstances, should be so reduced, as from year to year eff
several years in the midst of a plentiful country live in
the manner described is a circumstance not to be found in
the past history of Believers. To talk of the power of God
of drinking deep at the wells of salvation & to abom

the neighborhood with incessant shouts of glory while living on sopd Jonny cake & sage tea without sugar had rather be set down as the miniquiest flights of imagination, at best a very mortifying scene preparatory to a future substance of Good. Nevertheless, a divine agency so regulated the wheels that matters were kept along as aforesaid until order could be gradually introduced & their minds brought into a correct relation to the chh. on true gospel principles. for this purpose, in 1828 regular chh ministers & helps were send from Union Village to accomplish those manifold works which give spring & energy to an associated community, such as a meeting house, mills barns & other buildings. This circumstance at once operated as a trial of spirits: as yet it had never been settled among the popular tenets which of them should be finally ordained to the headship, & a gift of church order now introduced seemed to blast all their claims & henceforth, the different sexes began to appear in the open light. as said the Lord by Ezekias "then shall it be known who are my chosen". Those who had gained a gospel sense made no other calculation but to stick to the stuff which the proud, selfish & unmortified not being joined to the root or receiving the fatness of the good olive, gradually lost what probation they had, fell under the power & dominion of the flesh & gradually dropped off as unfruitful branches. As in all other societies so it had been in this that many were gathered who like the Ephesians of course knew not for what they had come together somehow had the effects of their former debauchenes & other bad habits & comfortable living & here again to enjoy the society of their natural relations & some a little more attentive to get what they imagined more religion & to be always happy in the love of God. these various sexes & kinds of faith afford but a poor chance of incorporating with the pure faith of the church which works by love & purifies the heart. yet to a mind, that aimed at outward glory, & had ought from childhood expected perfect happiness as the glare of heaven it must have felt painful in the extreme to witness a little society growing up, by the departure of which family gradually

lies & individuals one after another. well might Je-
hoal in a similar case cry out Ah Lord God! will thou
destroy all the residues of Israel? & well might Jesus
exclaim to the few around him, while yo were going a-
one. Will ye also go? To endure such a scene of opposed
with fervent requests a faith as deep as the purposes of
God which respect measures & not men. However the
effects of age infirmity, heavy labors sufferings & bit-
ter disappointments rendered the old Doctor incapable of
supporting his wonted resolution, & his burden on the
ground of responsibility in which he had stood became
quite unsupportable, so that he formed a resolution to
bring the matter to a close as it regarded his authority as
head of the society. that any real gift from the Lord
should be withdrawn & he established sole governor &
be entirely released & abandon the premises. — With this
view the good old man, about the first of March began
to set his affairs in order intending either to open his
case by letter to the Ministry at New Lebanon or to make a
visit to Union Village & submit his opening to the Lord
there. Accordingly having done up all his gardening &
put other things in order toward the last of April he
repaired at Union Village opened all matters & was well
united to have a delegation from the ministry visit the
little society enquire into all matters & make report
The visit & examination were duly & ceremoniously at-
tended to & the report made whereupon it was the choice
of brethren Calvin & approved by all concerned that he
should rest in all further care at which we take to return home
accordingly on the 24th of May 1831. accompanied by
Elder Br. Abner & Eleazar he returned, tarried two days
visiting taking leave & collecting his affairs, on the morn-
ing of the 26. delivered his last address received the thanks of
the society for his well meant labors & their heartily wil-
lingness that he should be released. Thus all matters
being duly settled & the church & people devoted to God
to those who remained as their head on Friday morning
May 27. this eminently zealous good man vanished out of their
sight.

Sabbath 10 Oclock I left Pleasant Hill
Monday between 10 & 11 arrived at Frankfort
where I found Elder Benjamin waiting
on the Legislature to take up the subject
of our Remonstrance
Tuesday the 2 houses went into the busi-
ness a joint balloting for senator to congress
which occupied three days without any
decision. Crittenden was set up as the Clay
candidate & Johnson for Jackson, & they
came out par thro 10 or a dozen of ballotings
The Jackson party then set up Brethett. &
balloted on to 17 rounds: & came out as they
started. on friday morning the senate passed
a resolution for an indefinite suspense which
was objected to by the lower house. & there it
sticks. Jacob & Esau struggling in the womb of
the common wealth & not strength to bring forth
The zeal, cunning & party policy in this political
contest is indescribable—words would be
only in the way.
Wednesday about 10. Rufus arrived & Thursday
morning set out for home: also it may be re-
marked that on wednesday Robt Wickliff
got up a motion in the senate to refer our
memorial to their committee: which passed
into a resolution. & it is so referred.
Friday a motion was made to celebrate the next
day as the anniversary of the victory at Orleans.

This occupied most of the day. & elicited the most flaming speeches. Sove. Chambers & Morehead on one side, & Guthrie & Smith &c on the other being principal orators. The Clay party gained the cause so the celebration is to be attended. It is to be remarked that on monday last a resolution was introduced for an adjournment, without day on the 15th Inst. having passed the Senate it excited a very warm discussion in the lower in which we were much entertained & pleased with a most cutting speech of Chieftain Allen of Clark on the wanton expenditure of public money in prolonging their fruitless sessions. appealing to their consciences that they had now spent 2 weeks & sunk 20 thousand dollars of the public money & had not done a solitary thing for the public benefit. begging that they would desist from making their local & partizan laws & restrict their attention to the public benefit &c &c. The resolution is passed for an adjournment on the 15th Inst

Saturday Jan. 4. 1834. about noon the salute of 24 guns was fired, the legislature going on with their business. the election for senator lying still, reflecting on this subject the following verses were composed for the time

Kentuckians a people once closely combin'd
While Indians surrounded their coast
While troubles beset them before & behind
Of union they justly could boast

But peace & prosperity, honor & ease
Have ceased their ambition & pride
That now these inferior passions to please
How easily they can divide
This fact is confirm'd by the present display
Which honor would blush to relate
That party debates about Jackson & Clay
Should palsy this powerful state.
When foes from abroad have invaded our law
Had Congress been brot to a tie
Unable to say who should have the command
On what could the country rely. shame
But poor old Kentucky can you brook the
Of casting your power away
On Jacksons great honor & high sounding fame
Or on the bright talents of clay.
Of your legislature pray shall it be said
That important business fell thro'
Because obligations upon them were laid
Which split them exactly in two.
A member to Congress they had to elect
In which they were bound to unite
But on the first motion what was the effect?
Forsooth a political fight
High change "can" the matter came on
The coolers came forth in array
And Crittenden foremost came out within one
And so they proceed thro the day.

In seventeen ballotings filling two days
The opposite candidates ran
But will not the event be heard with amaze
They ended just where they began

Would such be the case were the object to fight
If not it is easy to see.
In war & in wickedness men will unite
In peace they can never agree.
Is this not an omen of coming distress
Enough to awaken our fears
When such high ambition our statesmen possess
As sets the whole land by the ears
But what may be ground of the greatest alarms
That by this Jacksonian display
The peacemaking gospel is shut out of its rights
And preach'd here part in the fray

The senate is composed 21. Jacksons & 18. Clays in all 39. or 38 besides V. Archer
The house of representatives 55 Jacksons & 44 Clays in all 99 members.
King Pres. 4th died on the 26th of June
We board at Whissakers Tavern a very large & commodious establishment, containing about five fireplaces that are principally kept up with stone coal. our room is quite commodious except it comes & smokes badly. about 70 can eat at a sitting. The waiters are chiefly blacks & they do a thriving to it. A steam boat arrived this evening
35 bills and petitions rejected 3 weeks all of a private & local character
Sabbath Jan'y 9. attended the meeting
Dr Matthews preach an hour & half on
we know no man after the flesh &c. His
discourse was to show the distinction between

natural & spiritual relation, that the one was temporal & the other eternal. & in one part he stated that entering into the spiritual relation did not dispolve the ties & obligations of the natural, in another part that in the spiritual kingdom those relations ought to be remembered but that it was wholly by the ties of the spiritual that members of that society were united & bound together in fact that these natural ties were not needed could avail nothing. To the felicity of the society on account of their inferiority, of course are dispolved forever. Nothing seemed looking but to show that in entering into the spiritual relation in this life did not dispolve any obligation of duty between natural relations. One excellent idea was that those who entered into spiritual relation is not did it voluntarily without any power of compulsion, yet their willingness was produced by the operations of the Holy Spirit. The Hymns corresponded with the subject
1. 95 psalm How did my heart rejoice to hear
2. Hymn.
A collection was made for a college in Indiana
& meeting closed with the Hymn "I sing the mighty power of God"
Some snow fell last night & more now falling.
Monday morning the snow is 8 inches deep
10 clock the house convene, & business goes

bill after bill passes both house & one report after another comes in from the committees, & among the rest, Robert Wickliff from the committee on courts of Justice reports a bill as follows.

Be it enacted by the general assembly of the State of Kentucky That the act passed in 1828. entitled an act to regulate civil proceedings against certain communities holding property in common shall be & the same is hereby repealed.

§ 2 Be it further enacted that this act shall not be so construed as to affect any suit which may have commenced under the provisions of the said act & may yet remain unfinished.

The Bill was read by the clerk & a motion made for a second reading Maupin from Warren objected & spoke against the passage of the bill. The question was put "Shall the bill be read a second time? all yeas. Shall the 2d reading be dispensed with? yea no nay: Shall it be engrossed for a third reading. yea.

Question by Wickliffe. "Shall it be the order of the day for tomorrow? & it will come in course in the order of busines. This creates a lively stir, feelings are pretty well excited & tomorrow the battle will come on. the turnpike road bill is next before it.

To The Hon. the Speaker of the Senate.

~~To General Hodges, Gentlemen~~

One general objection against our society is that we take no part in the affairs of civil government & therefore cannot claim equal rights with other citizens in its protection.

But those who make this objection are under a grand mistake. It is true we do not vote for civil officers & a good reason why if nothing more, we are unacquainted with the candidates, pretend not to be judges of their qualifications, our votes therefore in a mere civil point of view would be as likely to do harm as good. but do we take no part in the matter? We certainly do & a very important one too. It is comparatively a light matter to chuse & employ those public servants to what it is to pay them. In this we bear our full proportion. & on this ground claim every imaginable right to the services of those who are compensated at our expense. We see that part of the act is proposed for the relief & benefit of individuals; but not one solitary benefit is conferred on us by any act of our public servants, & we have asked none, unless it was to forbear legislating to our injury, now we have a favor to ask — That is to repeal the damages Act of 1828. & put a stop to the evils to which it has subjected us. In reason & justice we might petition for a repassation of the damages which that act has cost us. & would amount to no small sum. Is it reasonable that we should pay you for acts of oppression? We think not. We hope you will not think so. & as long as we cheerfully contribute to the support of every

department of government, we do hope it will be deemed a valuable consideration adequate request that we have made & that is if you do nothing for us that you do nothing against us.

We might further ask whether promoting the wealth of a nation is taking no part in it, but look at our villages & cultivated grounds — examine your markets & see the annual produce there that flows from our industry, and say whether or not we add to the wealth & independence of the nation

We do not appear at the polls to vote for this candidate or that, we vote against neither & both are offended at our claiming the right of neutrality. But let an impartial spectator view the voting multitude & the selected few, let him inspect the manners of each & say out of which company the objects of legal prosecution should be selected. Ascribe it to our pride or virtue or unsociability or whatever else that we do not mix with the multitude on those occasions, we doom our conduct in offensive as long as we acquiesce in the choice made & treat our civil officers with due respect, to which we shall consider them the more justly entitled as they may plead us with common justice in the participation of their public services.

Communicated in favor of the lonely called Shakers.

Tuesday. In senate. Robt Taylor of Hanover introduced himself as an old acquaintance. Ordered an amendt & Revision. is a lively man a Cato. The afores. Pamphlets were also handed by J. Garnett.

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amendment. Provided never the less that the said act shall not be construed so as to affect any contract made previous to its passage.

The State house is 120 feet by 76. an elegant structure

Amendment to the old Act — Bill 2. any comm.
Strike out in the first section the words "called
Shakers living together &" In the 2d section
strike out the words shall fix a copy of such subpoena
on the door of the meeting house of such community
in sec. 3. for the words oath or affirmation of any
person &c to the word affirm, read The Trustees of such
community producing a certificate signed & attested
by the proper officers of such community certifying
that they have been duly appointed &c in the same
clause for swearing read certified &c.

Tuesday 4 Oclock P.M. The bill to repeal
the Act of 1828 was again called up. Wickliffe
being present opened the subject & Thornton
followed with a moderate discourse in favor
of the bill. Then Mappin came on with
a long lurry of stuff on the old ground of
misrepresentation to justify the Act. Ben
Hardin followed him with a most violent
harangue on the same side & with the same
old persecuting spirit. he is a bullying fellow
to be sure! Wickliff then spread himself on
the subject to his full length & in a discourse
of upwards of an hour made the Shakers
look as they ought to look, & the old Act too
Mappin & Hardin came on again a little so
bered but not less spiteful in their spirit.
It was now candle light & a motion was made
to adjourn but voted down by Hardins party
they being determined to rush it thro. Wickliffe
rises again to invalidate their last arguments

advances shall deeper into the subject. this speech occupies about half an hour in which he reads & comments on the Act to good purpose. the adjournment is again proposed & the vote taken by ballot; each party pretty warm to carry their point one to knock it off the other to prolong it for discussion. no adjournment yet thornton wishes to speak, nd grandi. the question called shall the bill pass. unanimously. and another motion to adjourn not heard by the sound. the ayes gain it by standing up so a little past 7. the house adjourned.

Note It is to be remembered that after wadliffs first long speech the question was put shall the bill pass. & was answered in the affirmative as I thought from the sound, by a majority & would have been settled in half a minute had not Wadliff interrupted the speaker. & commenced his harangue. so then it stands repealed by the voice of the senate & not a no in contradiction as yet.

Wadliffe & his opponents took the widest extreme I ever witnessed in the character & rules of the society. For downright falsehood & misrepresentation Martin & Hardy could not be exceeded the sum of which was that any person who joined the Society if he had 10000 dollars it must be surrendered upon the spot if he grew dispatisfied & withdrawn his money was lost. If any one was in debt the creditor prosecuted him. he had nothing to be got at. If the whole Society were sued, the officer could not find the members, or catch them than you could catch rabbets in a brier patch. The rest was opposition & observation.

Nicklisse based the society on the same ground of the primitive church for at least the first century. who when they gathered after the first dispersion gathered in communities. That those communities under our laws can make no contracts that a community cannot be incorporated: or authorized by law to hold property in common, that there was no other ground on which contracts could be made with the members of such communities but that of their individual responsibility, Let the fact be first proved that they practised such forms & then it would be time to seek a remedy, Let any man produce a just demand against the society & he would endorse for them Gentlemen might crack their sneers & compare them to rabbits in a brier patch but it did not at all affect their character. They claimed their equal rights with other citizens, but these natural rights the act of 1828 has taken from them. They do not vote at our elections, but they pay their taxes for the support of gov.t they do not bear arms but they pay the equivalent. they work faithfully on the high way & support their own poor, & by the most honorable judges in the Union are characterised as a quiet sober, industrious & charitable people. That in all the other states in which they reside no cause can have been found for enacting a law similar to ours That this act was passed without light or due consideration of the subject & to effect a repeal of it he would set down among the best acts of his life. That it was an entering wedge to introduce religious proscription: & ruin the society whose rights it was intended to invade &c &c &c &c &c &c &c &c &c &c

Wednesday morning, cold, & the snow remains
Elder B. confers with Wickliff - he despairs of carrying his bill. labors with Murchead, Paine, Banks & Gillespie. W. he concludes to refer the bill to a select committee. & give us a chance of answering their questions. & then it entirely fail now. the court of appeals will knock it on the head: — Memento. Last night in W's long speech he lectured well on the case of Ananias & Sapphira.

Wednesday 1 o'clock. Wickliffe bill is called again. Thornton makes his speech much to the purpose shows unequivocally that the Act is unconstitutional, partial & oppressive reads the constitution & the Act lays open their discrepancy & by unfragable deductions proves that by the Act the religious rights of the Shakers are impugned & that it can have no bearing on any other community or on them other wise than as a religious society. he speaks about 15 minutes. Wickliffe follows close with a motion to recommit the bill. is opposed by Wardin the yeas & nays are called distinctly. nays 17 yeas 20. Jack Thompsons from the peculiar situation in which he stands to the society begs to be excused. "The hireling flees because he is a hireling." but a hireling that would slip aside & leave the wolf to shear & butcher it outright should hire no more: matters brighten a little. Wickliffe Wardin & Casey are named as the committee. Wardin objects to serving & runs out of doors, must again. because he was beat for one. Thornton takes his place. He is much of a speaker possessed of art & cunning & much command over the passions. He is a man of quick unsteady fine eyes, & strong lungs & a domineering & rare critical spirit walks the floor in an uncouth wabbling gait & long reports half the speaking that is done in the house has come from him to say on almost every subject seems much delighted with the sound of his own voice.

Maupin would look for a handsome man were it not for his hands. his hair is yellow & all as falling the part plaited also & turned up & the long shorings are fastened with a lady's comb. He is well described by Josephus in his description of the debauchees of Jerusalem at the commencement of the siege

List of Senators. as distinguished J. Bruffett × Ben Selby × R. D. Maupin × W. Wood × D. Levy × J Campbell × J Allen × J. C. Ray × C. A. Rudd × J B. Thomson × J. Hughes × J. Rodman × J Griffin × S. Stephens × R. S. Dougherty × C. Kingsbury × J. O Bayseman × Jas. Parks × D. K. Harris × Garret Wall × Jas. Dejarnett × 20.

W. C Payne, J. B. Bibb, W. Cunningham, T. Summers, W. Green, W. G Boyd, J Faulkner, H. Owsley R. George, B. Hardin, R Taylor W. Conner. W. P. Fleming, S. L. Williams, W. M. Millan, G. I. Brown. Robt. McAliff, John R. Thornton. 18

Representatives, D. White × Andrew White, James C. Spriggs × Percival Butler Jas Guthrie × Saml Churchhill × Henry Robb × B. Allen × John Fields × John J. Crittenden, Brown × E. L. Johnson × & And^w Johnson ×. Fayette, Jas. Trew, John Curd, & E. J. Wilson, Squire Turner. J. S. Smith × & Clifton Rodes, Southey Whittington × Courtney P. Lewis × Jas Patterson × Theophilus Chowning × Chilton Allen & John G. Stewart, J. A Tomlinson × & Tompkins × & R. M. Saffee ×, J W. Barrett × & Alex^r M. Marshall × J. C. Hardy × & J. B. Preston × J. J. Morehead & Henry Shanks,

John S. Barlow × Jeremiah Strother, Asa Coalandig'ham Geo. Girton × Richd Shalding & Geo. Grundy × — Childs × Wm H. Hobbs × & Wm Cassidy ×, Isaa Mize × Chs Colyer, Hunton, Dr Ray & B. F. Thomas & Jas Hayes, Presley Morehead & Eph. Ewing, — Phelps & Dillis Dyer Wm Russell × Enoch Dawson × Stilwell Hendrickson Wm Hickman, G. W. Williams, & D. Gafs, T. G. Hall ×, Dr Roberts × J. Chambers & Jas K Marshall. Stapleton Crutchfield, Grigsby × Geo. Robertson & J. W. Helm × Col Copeland × J. W. Worthham × John Calhoun John Gaines & Tyree Harris, W. J. Williams × Saml May × Gaines John Stotts × Jas Baker × Dr Stanton Pierce — Smith, Sherrod Williams, James Jackson. Rudd & Beall, Andrew Sisk × L. Norvell × W. M. Mary, John Colglazer, Wm Anderson, John L. Murry × D. S. Patton A Patrick, T. Haynes × Thos James × Thompson Ward × A Dickson × J. Love, R. T. Burns × R. W. New, W. P. Fowler × 56 × 46

Wednesday evening Mr Rufus & W. Legin arrived with 3 hases: a cold night & little comf here Thursday morning conclude to stick by the staff yet & see the issue. some hope that the select committee will meet this evening: I inquire about the boats & none will start down till that period so I am stationary. Thursday all remain & nothing doing but spending six dollars pr day. heavy heart but the Elder cannot be induced to drop it yet. Friday morning he agrees to submit to the counsel of Wickliffe & Morehead the council is held & their advice is to let it

stand as it is. Here 41 the Labor closes & they begin to prepare for an honorable retreat are ready to start about 3 o'clock P.M. I am now left alone. This evening about 2 the steam boat Volant arrives:
Nothing very remarkable occurs except that a bill was reported from the committee of C. J. in the Lower house for an amendment of the Act of -28. It was twice read & engrossed for a third reading and so remains among the unfinished business
Saturday 15th about 10 o'clock at night the house adjourned & Sabbath morning about 10 o'clock we set out in the Volant bound for Cincinnati reached the Ohio about 5 o'clock - thence continued up the Ohio till twilight in the morning we found ourselves at the North bend. There I went ashore left my trunk in Goodrich's tavern & stepped over to Shaker village where I arrived a quarter before 12, 15 miles. Tuesday Fielding went with a two horse & brought my trunk. I then rested & studied wednesday & Thursday morning accompanied by Ebenezer & a little waggon set out for home and arrived safe at the office about 10 o'clock Friday it snowed some. The Ministry is at Waterford I rest all day. have a troublesome cold, thrift a little which is carried by the Trustees with candle light turns cold. and Saturday 22nd Eben. starts home the same day the Ministry arrive from Waterford

Sabbath Janʸ 23. No Ch meeting. a few of the young Believers had public meeting. Monday. retired. Tuesday visit the Ministry receive a letter from Alfred. Answered the 29th. Wednesday visit the East house receive an account of the extraordinary vision of Bayly who was taken in the evening about 8 o'clock while at his work loading straw. was struck off his seat & shrieked on the floor where he rolled for some time like one in a fit & at last seemed to expire was then laid on a bed. pulse was supposed to retain a small degree of pulsation scarcely perceptible he lay in that state for a few hours, & suddenly sprung up on his bottom with an acclamation but instantly fell back & lay as before. he continued in that state 6 hours from the time he was taken his aspect frequently changing sometimes to the colour of ashes as if he was going to turn white. He recovered in a kind of ecstacy & exclaimed about the glories of the other world & began to relate what he had seen & heard of which a copy was taken in writing. he had ten songs which are very melodious & heavenly. some with words. the others marches. the first he learned from Stephen Williams in whose appartment he was first conducted & there two different orders celestial & supernal all which are described in the manuscript. Andrew Brown also says that he had a vision of Stephen & conversed with him, & that he beheld in a lot of cars, that John Dennis was gathered for his order & he saw them together & inquired

concerning John the Baptist, & stephen said that John had not died & never would die that he was a chosen Apostle &c.

Tuesday & saturday I spent mostly in reading the book of Mormon which was handed me by Elder Solomon. It is a duodecimo volume of 590 pages printed at Palmyra in the state of New York a certain Joseph Smith securing the copy right as author & proprietor. It claims its origin from original engravings on plates of brass deposited in a stone box & buried in the earth somewhere in the fourth century & showed to the said Smith by an angel, & disclosed by the said Smith & translated by inspiration the engravings being unintelligible to learned & unlearned. there is said to have been in the box with the plates two transparent stones in the form of spectacles thro which the translater looked on the engraving & afterwards put his face into a hat & the interpretation then flowed into his mind. which he uttered to the amanuensis who wrote it down, The said amanuensis by name oliver Cowdery. was lately at the Navajo & gave this account. He & others being on their way to Missouri to open this new revelation to the Indians whose genealogy it proposes to trace from the line of Joseph & from the time of their first settlement on America at the period of the Babylonish captivity. this curious volume contains three books — viz. the book of Nephi, of Jacob — of Enos. of Jarom — Omni, Mormon, Mosia, Alma Helaman, Nephi, Mormon, Ether & Moroni. It is all written in imitation of the scripture style & contains a history of one Lehi & his family &c.

who left Jerusalem just before the siege wandered thro the wilderness to the sea coast brought with them the national records & embarked for the new world. landed in America multiplied & replenished the earth - devided into two general parties the Nephites & the Lamanites & so on goes on with their wars like the coming of Christ who after his ascension made them a visit opened the gospel very extensively as in the new testament, appointed twelve apostles who formed churches throughout the land & administered the ordinances, &c &c all which was finally supplanted by civil rulers & wars again broke out & nations were excommunicated to a man. Like Moroni closed the records in the year 420. & deposited the whole apparatus in the box. somewhere not far from Lyons in the state of New York. there to be dug up by Joseph Smith translated & published to all nations.

In looking thro this curious volume it reminded me of the Persian tales which I used to read when a boy & with which I was much delighted. and excepting what this inspired writer & revelator took from the scriptures I suppose there was as much truth & reality in the one as the other. When we come to the reality & comprehensible part of the subject the whole story seems to have originated in the mind of a Ms Baptist, there being no similarity or correspondence between the marks on the plates, & the characters of the pretended interpreter. All his ideas were acquired by looking into a hat, wherein in all probability the translation appeared ready phrased in our english language. we must therefore con-

clude that the confabulation was cunningly
devised, whether by visible or invisible & which
those bright & unsullied plates had been deposit
ed there in ancient or modern times.
Whatever benefit the Indians may derive
from this book of Mormon certain it is we can
derive none. Its endless genealogies & Chrono
logies, afford no light to a Believer. In the New
heavens & earth these old things are not to be re-
membered neither come into mind. We can have
no idea of a new & better generation starting
up from those brass plates. or that the seed of
Joseph is any better to begin with than the other
tribes whatever Ghost they may have to mini
ster. it will prove to be the same old unclean
spirit or the spirit of an unclean devil.
In all the history of the American churches
there is not a hint about any crop against the
flesh. or any application on the principle of self
denial, Water baptism was their all.
To give heed to those cunningly devised fables and
commandments of men rather than godly edifying may
put an apostate but not a settled believer. The
law of Christ is not written on plates of brass
or kept in boxes of stone but on fleshly tables
of the heart kept in. the ark. to which we do
well to take heed.

Dec 8. Mr J. T. Morehead presented the petition of the communities of Shakers praying the repeal or modification of an Act of Assembly entitled an act to regulate civil proceedings against certain communities having property in common.

Be it enacted by the General Assembly of the State of Kentucky that all acts or parts of acts which designate the society called Shakers peculiar objects of legislation or tend to deprive them by name of the common rights & privileges of other citizens shall be & the same are hereby repealed. 2. Be it further enacted that all suits at law relating to the members of said society shall in future be conducted according to the rules of court in the several counties in which they may reside & the general laws of the land

Saturday evening Jany 29. We moved from the office to the south garret in the north house. Thursday last rec'd a beautiful coal pattern from Elder Sister Caty. Thank her kindly.

Tuesday May 31st 1831. I witnessed the execution of sundry deeds at Whitewater. Wednesday June 1st the Declarations of Eben & Ezra were executed. Thursday 2 with Lyn Carson to Cincinnati. staid till 12 oclock at night. Thence by stage arrived hom friday 3d Saturday 4th rested Sab. 5 attended meeting monday writings a final settlement with Sam. & Joann Wallace Tuesday 7th with Br Mat. to Waterloo set arrive 2 oclock Wednesday 8 draft articles of acquittance & declaration a council of seniors hear & approve them in the evening. & it is concluded to investigate the subject in a general assembly tomorrow evening.

11 June 1831.

Thursday 9: A question arises why another edition of the covenant is necessary, and is this new Edition essentially different from the old? We answer ——— The reason for a revision & new edition is the same that was given for having a written covenant in the beginning "The covenant was committed to writing in 1792 to 1795 1788 to 1800. 1818. 1829 form to secure for the security of their just rights & mast. of those who were envious without & for the more perfect understanding of those whom it might the after concern. All the members were to profess one joint interest it was & still is our faith never to bring strife nor blame against the church or each other for any interest or service which we have bestowed to the joint interest of the Chh. but freely to give our time & talents as br & sis. for the mutual

good one of another & other charitable uses. And we do solemnly covenant with each other for ourselves & apigs never hereafter to bring debt or demand against the sd deacons nor their successors nor against any member of the chh or community jointly or severally on account of any of our services or property thus devoted & consecrated to sd sacred & charitable uses." — Those who intend to come into that important relation must settle it in their hearts to make a full sacrifice to God once for all freely & voluntarily of their own deliberate choice to dedicate & devote themselves with all that they possess to the service of God forever. And as it never was nor is the manner, custom or rule of the chh to make or keep any account of the personal property the labor or service of any member as matter of debt, damage or blame or for the members of the chh to bargain or deal with each other upon any principle of personal interest whatever therefore there never was, nor is nor ever can be any foundation in law upon which we or any of us or any member of the chh whatever can ever maintain any charge of debt damage or blame against each other or against the chh or any member thereof or any other person whatever on account of any thing devoted to God &c. — We as personally hold no legal claim to any part of the consecrated property of the church. Therefore according to the faith & order & covenants of the chh we do by these presents solemnly covenant with each other for ourselves our heirs & apigns never hereafter to bring debt or demand against the deacons of sd chh nor against their successors or any member of the chh or community jointly or severally on account of any of our services or property thus devoted & consecrated to the aforesd sacred & charitable uses &c &c. Thursday evening was the adjourned & agreed meeting the foregoing was exhibited to which abt sixty said Ch. appointment made at 2 o'clock saturday to meet

of the meeting house & conclude whether at this time any thing should be done — Friday it was concluded to change the form of the preliminary articles to a revival & explication of the principles & terms of Ch membership & evening meeting was appointed for further discussion of said meeting it was proposed to commence with a revisal of accommodation matters as far as propriety to the faith & holiness of members, the propriations & replies in this meeting indicated a degree of union & freedom & the appointment for the brs to meet tomorrow was changed to 8 oclock.

Saturday 11th after breakfast went to the office to some settlement matters relating to deeds &c. stirred up by yesterdays meeting made last night by D.M. on this occasion a free & lengthy conversation took place with Jeff. mostly was strict explanatory of the design of those regulations in the other cases the state of the society was represented as very precarious so much so that it was doubtful whether many of them would come into the measures proposed. but very few being properly joined to the Church

return from the office to the museum where a conversation took place with E.D. in which he progno[illegible]gated the penal result for all that came from union village to willdom & leave them to kick it out — as they had a slile domain fast on unbelief & whatever comes from against M.V. & [illegible] a conference was afterwards held by the Elders West Elias &c in which it was deliberately agreed & concluded that it would not be wise & prudent to attempt the signing of the covenant at this time as it was confidently stated that but few would do it, between 1 & 2 o'clock the bro & sisters collected & were read & expounded & [illegible] them on the subject for about an hour & adjourned sine die, E Riley Isbahar is much pressed in spirit, feels like resigning his charge & quitting the ground.

After meeting [illegible] requested an interview & was led to a vacant room where he opened his mind freely. & in the first place acknowledged his faithlessness to persevere as heretofore, but that he could not in the present state of matters sign the covenant that he was very glad it had not been offered on that occasion. That if it had perhaps one half might have signed it but the society in a weak mood have been misled that there was no real objections against the principles of the covenant, that the only stick was in relation to their head. that they considered themselves nearly without exceptions as [illegible] & no confidence reposed in them or [illegible] leavers— the covenant he said would have been signed had it been introduced at first in a respectable manner but nearly the first they heard of it was in a [illegible] course on their wretched character and that he would soon bring a yellow jacket next to the hand as that round that no opposite feeling was there excited to the right & they felt unable to stir under the [illegible] that they considered it a grievance for such as had given up their all & spent the best of their days in the cause to be now set at nought & nothing but a mere [illegible] heaped upon the whole of them— that [illegible] consent such a covenant as would establish [illegible] the whole power of government into such hands they could make no calculation, but to be driven from the ground & stripped of their all— as to particulars he would not enlarge but here lay the ground of the difficulty, in an arbitrary spirit.— That P. was the only person supported & acknowledged by the leading gift & that there was a manifest disinclination to support him at the expense of every thing else— he said there was no particular objections against P. as a believer they had an honest good man, but rather weak in his judgment of matters— & that in the order sister Cummins alone was esteemed unexceptionable. He said that there was no resolutions entered into

in opposition to signing the covenant, he had never said that he would not sign & supposed that if those grievances were redressed & matters regulated in a manner to afford them some encouragement they might come forward: but they considered it as happy circumstance that the matter had not been decided on this present occasion.

With much patience have the remarks upon heard, no offence offered but a pretty long examination into the nature of the case. In the first place that in order to constitute a Church a covenant must be entered into settling the principles upon which it is to become the duty of the different families & person to each their lot or else [illegible] & place no previous agreement can possibly be made who shall be their Elders or deacons or what shall be the constitution of the church must by agreement be committed to the ministry. but when the church is constituted, it becomes necessary to renew their covenant and to make provision for any further regulations. In order to such a transaction it is essentially necessary that the body be duly organized & every member in his proper place & all united & bound to the head. if there is no joining between head & members no such transaction can possibly take place all vacancies have to be filled & things put in order before the body can act in harmony or with any authority. Now in case of a total lack of order, as seems to be the case, you have to settle & agree upon something, either submit to some regular authority to fill up the order or go at it yourselves. If you are entirely dissatisfied with your present head they can be released & sent home & you appoint them among yourselves what will suit you better, you will have to proceed in some line of order. if you can think of any elsewhere that would suit you & all unitedly agree to petition for such it will be considered whether they can be spared or would be willing to come there must be agreement. But this, said I cannot be done we could not agree in the choice of any one. Then you had better be quiet

present & say but little among yourselves about it. Print
ten mile work out finally according to your faith and the
imagen ations of any one.

Next in communication to Elder it seemed that he fell disposed
to hang on. I do not intend to drop the matter so. I shall
keep them stirring. I mean to let them know that I have
no union with them. & again — Kal came to see me
he left them they were drunk & that they never expected
to have another to fill his place. & probably that no
would now be their gathering place if [illegible] their
feelings — Sabbath morning [illegible] and
shop. to reflect & pray & [illegible] a day
heavy shower the people collecting for meeting
11 o'clock public meeting Elder [illegible] did
deliver an address to the large [illegible] assembly [illegible]
long & dry — Evening meeting at [illegible] & [illegible]
& labor & [illegible] manner. Elder [illegible] dismissed the [illegible]
& all retire. E & R to the west & [illegible] short meeting
[illegible] — have a short singing meeting & retire to rest. Expecting
next morning to set out for home [illegible] by E. P.
Monday morning June 13th, 1831. at ten o'clock we had
our horses. the day is warm the [illegible] muddy, but [illegible]
ance being so safe to the [illegible] a little past one o'clock, we
& take supper then to the [illegible] shop make [illegible]
receive dispatches from New Lebanon [illegible] the inter
view & every man to his tent. I [illegible] to come for
the Ministry to make their visit to Watervliet tomorrow

Saturday June 18. The ministry [illegible] all gone
Sabbath Chh meeting Eld W. W. Lead [illegible] Eld H. [illegible]
& Eld reads the Epistle of 1805. with some historical [illegible]
which M. delivers a pretty long [illegible] address. Eld is in a
to the East house to goes after supper

REVIEW. Waterchest Aug 18, 183[illegible]

Transcribed into Book G

page 91.

September 23d. 1826. Eleazar was releasd from his care at the Brick house to go to W.W. to take charge of that society pro tem.

March 20. 1827. That Society left the ground. Eleazar takes a route thro. Kentucky Barren back to U.V. May 4th 1827. and after a short visit returned to P.H. and remained there till. ~~August~~ 1828.

June 9. 1829. He set out with M. Lucy for N.Deb. and arrived home again October 1. ensuing.

March 30. 1830. He set out again for K.Y. And returned Home Janry 20. 1831.

Jan.y 29. took lodging at the North house in the garret. & there abode till September following. Thence removed to the brick house, & there abode till the next February.

Feb. 10, 1832. Eleazar was sent to W.W. to visit the society & examine their state as respects covenant matters records &c.

Sab. April 1. 1832. Was located there in the garret. as was supposed in E.J.'s lot & place. Elder Issachar at the same time was located in the nurse room. E.W. appointed to lead meeting & go forward on all occasions as first in care of the society. April 11. moved his matters & things there to reside till further orders.

Monday May 27. 1833. Elder Issachar set out for a long visit to Kentucky. returned Sept 16th. 1833. From which period & from the beginning no— thing has occurred to break our union or leave any ground for anxiety or charge of evil. Nevertheless as various cases have occurred to give rise to different senses, it becomes necessary to examine weigh & consider those matters in such a manner as eventually to come to mutual understanding in all things, & remove every occasion of trials or hard feelings one against another in future.

For the first place it has been the understanding of some that Elder Issachar was released from all further care & charge of the people as their Elder or immediate head & that all the duties & responsibilities that had lain upon him, devolved in future on Eleazar. This was Elder As sense when he was here & desired for Elder Issachar to go & reside for a season at Whitewater or in Kentucky. We commented very freely on the subject in this way that as long as Elder Issachar remained on the ground the people could never be gathered to another. On the contrary others have excluded every idea of releasing Elder Issachar or of his being released, and this sense has been based on the fact, that liberty was given for a number perhaps any that chose to open their minds to him & keep their relations as formerly. Hence Eleazar has uniformly acted on this principle that he stood only as a help to the order that was & has therefore

kept Elder Issachar so much forward as cabinet orders & the nature of the case would admit. Hence he has been exposed to censure in the feelings of some as tho he was not faithful in holding & exercising the gift committed to him, & keeping up a gift that was obsolete & not profitable to the people. This censorious feeling, however sincere & conscientious was rather misguided seeing the gift had been so explicitly divided leaving a part to Elder Issachar as before stated. & knowing also that it would have shown a very unfriendly spirit for Eleazar to attempt to scrounge Elder Isaac of any gift or prevelge that was granted him by the Min. On the ground there have been occasions of trial & tribulation on both sides particularly between Elder I. & the sisters all which might be summed up in few words without reflecting the least degree of censure on either side. We say then that the sisters (whose the day & labor day & night is to make Elder Issachar comfortable) have in many cases manifested a wish to have him eased of any burden in the management of affairs. they have labored to weigh his weaknesses & infirmities & place them as an overbalance to any good that could result from his further labors, this they have perhaps unwisely breathed out on some occasions, which to Elder Issachar has felt the most cruel & ungratiful treatment calculated to excite a passion which Solomon says is cruel as the grave: Hence it has sometimes appeared to him as if he was totally set at nought. That the Eldership were conspired against him to cut him off from any part or lot in the matter & that he might as well retire from their fellowship & seek his union where he could find it, which of course must be with those who had no union with the Elders & had still retained their respect for & confidence in him.
This is the most plain & simple view I can give of the matter, which at once represents a simplicity wholly incompatible with the prosperity of any people. and most peremptorily calls for a separation & due regulation of those clashing senses, that each may enjoy their faith & freedom in their own order, without confusion or molestation.

If the society have been divided, into two parties, & are it divided, & must continue to be so, consequently the division must result in a separation, I shall utterly refuse to head either party. I have always felt a degree of subordination to the headship that was & is not yet to. & there I feel bound to hold my relations until matters are set in order in such a manner that I can find a safe joining to the body somewhere as a member. I neither feel heady nor high minded on the occasion, but perfectly resigned to take my lot in any order Senior or junior where ever I can do the most good & the least harm.

I will now, in few words, endeavor to delineate these two senses in which the spirit of party-ism hath its seat. & if possible lead to a discovery of the only means by which the evil can be remedied.

It will be remembered that my first mission here in the year 1831. was to introduce the chh-covenant at which time the division in the society first manifested itself. a part being very how prepared to come into the increase and too small number in opposition to it. This was the state of the case then, & has so continued down to the present date. The dissenting party had sundry pretexts for holding back but the candid reason presented by a number was that it would lead into further order, & they had more order already than could be borne with. Hence the conclusion was & still is to bear on & keep the order that was in some measure until this party would either agree to advance forward or voluntarily withdraw. & thus it is self evident without comment that as Elder Isaachar had the gov't in the back order & that order still continues & he continues in it and head of it, it is morally impossible for any other order of increase to be introduced while Isaiah. This folly to call in the aid of passion or high feelings in the investigation of this subject. All long suffering & patience has been exercised for four years to see what the party would do. They had Elder Isaachar in the head and they was not better, & would indeed of Eliazar as help on the old ground.

but nothing more, not an act of order beyond what had been
& very little to be said in support of what had been gained.
So here we have been looking at a mixed company of foolish
members, subscribing members of the junior order &
some none subscribers to any order & all moreover
moving in a degree of harmony & peace under the general
orders for no one to find fault with another, but to bear
with one another's infirmities.
This state of matters has afforded ample ground for the exercise
of all the different views & feelings of the parties which
according to the order have all to come to the knowledge of Eld.
& which it is necessary duly to consider

Wednesday Aug^t 19. The Missionary arrived on a visit—
Thursday 20th one o'clock, a council convened for the consideration & regulation of matters
The state of the west family was first presented
& taken up. and it was unanimously agreed
that the individuals located there were not
of suitable characters to gather or protect young
Believers. that old church members were not
the proper persons to mix & mingle with novi-
tiates & to have immediate oversight, to be
very exemplary, neither was it consistent for
backsliders to stand in that order as they were
liable to minister weakness rather than strength
It was therefore agreed to effect a general revolution
in that family to remove any or all who were
not qualified to be useful, & to locate such as might
be able to gain & keep a suitable gift. accordingly
it was proposed & agreed that as Malinda had requested
to be released & return home to the village that her re-
quest be granted. Next that as Ashbel's call & labor
was to minister in word & doctrine, & labour with the

would in the defense of the gospel, his proper place is in the first family. That other individuals be situated as circumstances may dictate either according to their own choice & desire or as their useful labors may be the most needed. — adjourned to meet again tomorrow Thursday evening meeting as usual — Elder S. delivered a lengthy and good discourse, much edified — Friday morning. yesterday Elder S. took a labor with Malinda & invited her to a visit at the village supposeing that the object is to reclaim her there she peremptorily objects to going, cannot consent to leave us. What is to be done? We will not do to force matters or act from a principle of strife or ambition, the servants of the Lord must not strive but be gentle. the individuals here, that ought to be shifted hang on Elder Isaac & Eliezar for protection — their original back gift and sense is all that they can reach, therefore if any change or revolution takes place on the ground of faith & above the position of the two Eld Elders is first to be changed — "The mystery of iniquity doth already work, only he who letteth will let until he be taken out of the way. who — What lawless.. Who or what are we to understand by that lawless? I answer that Libertine spirit which takes the government of mankind on the middle ground between the law & the gospel. This ground, according to Gods purpose & plan had to be passed over before the true gospel day could come — they had to be delivered from the law & consequent become lawless, in which state an evil nature remaining in them unmortified prone to sin
awaked up to feel the power of whe

Monday Sept 1. 1834 53 Inventoried p. 90. Book C.

Have a lengthy conversation with my aged friend Elder Issachar, recapitulating the various changes that have been in this society, since his station here as an Elder in which we united in recognizing the following facts & principles. viz— that he was located here by Father & the Ministry as first Elder or minister of the society, to be under no obligation as to hand labor or the immediate charge of temporal things that his gift was to counsel the family elders, to have charge of the public meetings — to have special care over the young order, & to preach to the world — that he continued in this lot & in the exercise of this gift with satisfaction, comfort & prosperity until the removal of the W.W. society & the advent of the two sisters who were placed in lot with him. That at that time there was an entire change in the order the Elder Brother & Elder sister divested of their title and their office, & the two offices amalgamated & the incumbents located in the Ministerial department. That the consequence of this singular change was total confusion that the proper gift of family Elders & family deacons ceased, that the individual who had stood in that lot became powerless that the whole burden of every thing spiritual & temporal fell on the individuals who stood in the first gift, among whom Elder Issachar stood first & most of the whole burden or rather had it rest upon him as no other stood in a proper situation to divide it. That in this situation he became exhausted not so much in body as in mind, & most cordially & thankfully accepted of Eleazar as a help to lighten his load, but by no means to release from his original gift of care & burry him before he was actually dead. At the time that Eleazar came he was in common good health

and as much interested for the society & as much alive in the work of God as ever he had been. Notwithstanding he felt that he needed help & never felt otherwise than well pleased with the change that was made & with the appointment of Eleazer's lot & duty. which upon the most candid & liberal reference to the true principles of order amounted to nothing more than to take off him all that surplus or additional labor which had been piled up on & over his original gift, to release him from the immediate care of the family in hearing openings & settling difficulties, leading meetings & what appertained to a family Elder, or deacon, That with all this kind of relinquishment he has been perfectly well united — But that he has never lost his feelings of general interest & oversight or his right to know how matters are going on, to counsel the Elders when they apply, to hold a place in their councils on matters of importance & as a valued man professing a general oversight to be admitted to open & release his mind to the Ministry when there is opportunity. &. upon the whole we agree that it remains, to be settled by the higher authorities, whether Elder Isaachar be included in that article of the constitution where Agrippa is the first Elder, a right to chuse his successor & to settle him in his lot with the approbation of the body & of the leading gift at the general centre of union or as the present sense & manner of going would indicate. "To shut his mouth and close his eyes — steal from the church and not a stone tell where he lies." Or thus "is centre that where his treasure is, there will his heart be also —

B.J. Related a vision of last night he thought he was in the outskirts of a city. He thought he stood between the building he sold to the saints & Christ appeared to him & spoke to him & asked him to go with him but he said he was not ready. soon after he looked & saw a light coming towards him he viewed it to be Wm Rand & from the light & he discovered that it was in the hand of S.R. who spoke to him & said he had come for him. but he replied that he could not go he had so much to do. Rand told him how long it would take him to finish he replied about 2 years. Rand said he would wait so he set his candle on a stand & B. went on with his work till he finished it & then told R. to follow & they came to a city & R. went thro the gate but B. was told a person came & conducted him to where he was taken to the third family. where they had morning & after meeting a large company collected to go out to the new jerusalem or city of God so they started on a road & file & moved on to a certain place where they stopped to examine their ranks & several were missing who they found & found a company of males & females who had set off by themselves about their deliverance so they collected them up & examined them & passed sentence on their leader & scourged him & so came on. & went on till they arrived at the city & saw Christ & God & heard them sing & a war broke out about old death who appeared in the form of a woman & she was assisted & left her young daughter & they had a battle about her & got her out & the battle with the world was tremendous & after it was over & was carried off by a violent wind 3 miles & took thirsday. on his left thigh & was finally released & got back & got out again & passed through many scenes of trouble with the cares & woes & this & that till by one order of & peaceful & happy scene & pleasant he was helped back & got into the service & an opening was made thro the foundation of the city that he looked down & saw Wm. & three elders setting in council & a company of rebels carrying on a conspiracy against the Ministry & he saw them &

them & they saw him & knew that he saw them & they were enraged at him but he should get to the Elders & tell what they were about they kept him a week in that condition but he got to the Elders at last & told them & they fell on their knees in great distress. So this was one day hard unto C. Sharp D. Williams Elijah W. R. J. D. the 2 T. B. & H. J. W. Most of the young sisters hanging to the and he heard voices going in heaven & was a company of Elders & priests the south frontier & 30 angels were clothed & he was sent with a sword to drive away from the ship & he closed him & would him & he turned into a man & he left him, saw mobs, brickbats, killing, fell they stoned. & he saw a great company collecting to form a new order & the U. S. & Sheriff of B. were there laying in the building & J. D was there & he fought with J. & cut him in pieces & he all him up again & left him on his feet leaning against a fence & he was commissioned to preach to the world & preached with great power & he came & took him by force to Lebanon & Cincinnati & offered him two horses & lots & what not if he would stay but he came back & preached through the villages from house to house till he awoke & found it was all a d—

Testimony of Christ's second Appearing

Otherwise called

The Testimony of the Gospel was first published in the town of Lebanon Ohio in the year 1808. The printing began in June & was finished in December. to the amount of 1500 copies.

The second edition was printed in Albany state of New-York in the year 1810. 2500 copies The third edition was commenced at Union Village June 2d. 1823. Brownlow Fisher & Joshua Worley at prep, And.w Burnet & And.w Houston at case. and the prep work was finished Saturday October 4th. 1823. the whole containing 61 forms or 612 pages 3000 copies with a surplus of between 7 & 15 sheets to a form. & Oct.r 8th the distribution of books in the sheet commenced.

Oct. 8.	Ralph Rufsel	s	12.
—20	Seth y. Wells	s	1.
20.	El. B S. Youngs.	s	12
21.	Pleasant Hill	s	204
21	South Union	s	202
21.	And.w Burnet	s	2
23.	The binding commenced by J. Hy.		
Nov. 20.	268 were finished & distrib		

	uted by order of the Elders as follows.		
Nov. 29	John Williams, as a premium	b	1
Dec. 3.	The Ministry	b	5
4	Elder Br. Malcham	b	1
4	The office	b	100
4	Brick house	b	16
4	Centre house	b	15
4	South house	b	16
4	Square house	b	
Dec. 6.	West section	b	22
6	East house	b	14
6	Elder Matthew	b	1
6	The North lot	b	6
6	The West lot	b	6
6	School order	b	3
6	Jacob Longstreth	b	
6	Eben. Ormsted	b	
6	John Runyon	b	1
6	Lot Hammond	b	
6	The Ministry here at West Union	b	4
8.	Henry Miller	b	1
8	Father David by Rufus	b	
8.	Elder Br. Samuel	b	1
8	Ishbel	b	1
8	Elder Sister Lucy	b	1
8	Amos Valentine	b	1
8	Rufus Davis	b	1
14.	Watervliet society	b	2
15	Grist mill family	b	2

Dec. 16	John Carson - - - 56 - - - - - - -	b.	1
22	Calvin Morrell - - - - - - - - -	b	1
26	Watervliet society - - - - - - - -	b	10
26.	Nathan Burlingame - - - - - -	b	1
26	James Thomson - - - - - - -	b	1
26	- - - - - - Millener - - - - - - -	b	1
Jan. 7.	West Union society - - - - - - -	b	32
Mar. 14	Thomas Jefferson - - - - - -	s	1
14	Theophilus A Gates - - - - - -	s	1
22	Seth Y. Wells - - - - - - - -	s	1
May 17.	Robert Richardson - - - - -	b	1
26	Lewis Burk. Zoar - - - -	b	1
June 14	Elder Samuel, P.H. - - - - - -	b	1
Aug. 15.	Robert Sykes. London - - - -	b	1
1824	Elder Br. John Barrington by M.	s	1
Apr. 28.	Procter Samson - - - - - -	s	1
Aug 23.	Harvard Society by J. D. - - - -	b	1
23.	N Lebanon Ministry by E. S. - - -	b	1
Sep. 1824	Nathan Freeman. Alfred - -	b	1
	Enoch Pease - Enfield - - -	s	1
Oct 17.	Job Bishop of Canterbury - - -	b	1 ×
22	Elder Ithachar for Watervliet - - -	b	3
23.	New Lebanon & Alfred - - - - -	s	2
Sep. 26.	Mother Lucy, P.H. - - - - -	b	1 ×
26	Elder Samuel - - - - - - -	b	1
26	Eldress Anna - - - - - -	b	1
26	Rufus Bryant - - - - - - - -	b	1
26	John Dunlavy - - - - - - - -	b	3 ×
Oct 1	James Smith - - - - - - - -	b	1

Oct 30.	Calvin Green & Nathan Freemans	S	2	
Nov. 5	Rich[d] Spier & N Freeman	S	2	
Nov 12	— Spier & Freeman	S	2	
17.	Elijah Rupel	b	1	
17	Return Rupel	b	1	
17	Richard Pelham	b	1	
	Benjamin S Young	b	1	
20.	Spier and Freeman	S	2	
Sab. 21.	Stanley, Worley Denison & Labouchere received two books from the Office			
27	Spier & Freeman	S	2	
	John Miller	b	1	
Dec 3.	John Maxim	b	1	
3	Elder Peter & N Freeman	S	2	
4	Mother Lucy, E. Hopewell & J. Baldwin	b	3	
Dec. 7	Amaziah Clark Enfield	S	1	
11.	Joel Spalding Illanois	b	1	
16	Joseph Worley	b	1	
18.	Nathaniel Taylor	b	1	
27	Joshua Worley	b	1	
27	Elder Spachar one	b	1	
Jan. 3 1825	Sam[l] Banta	b	1	
— 10	Elder Sp Malinda	b	1	
March 4	Elder Spachar	b	2	
5	Richard Spier	S	2	
22.	James Hodge	b.	1	
30	— Spier & D. Mosely	b	2	
31	— Spier & E B Samuel	S	2.	
Ap. 7.				

Ap 6.	Malachi Sanford 57	b	1
13.	Isaac Newton	b	1
16.	Elder Nathaniel Hancock.	S	1
16	Br Cumstock	S	1
22	Elijah O'Brien, Sunfish	b	1
23.	Eld Br. at Watervliet. N.Y.	S	1
23	Joseph Hodgson	S	1
May 16.	Oliver Hampton & Charles	b	2
16	President Alexander	b	1
17.	Jacob Longstreth	b	7
18.	A box containg 13 books for N.Lebanon	b	12
	by the care of J. Longstreth	S	1
		b	1
26.	Abralom Chennith	b	1
26	John Dennes Senr.	b	1
June 1.	Elder Matthew	b	1
1	William Sharp	b	2
2.	To The library at Columbus	b	
2	Charlotte Morrell	b	1
3	Thankful Stuart	b	1
5.	Robert Cummens Georgia	b	1
20	Edwd Byram, Secota	b	1
July 8	The Elder Br. at Enfield	b	
8	Danl Goodrich, Hancock	b	1
8	Joseph Allen of Tyrungham	b	1
8	Eldr Capon Dana, Hancock	b	1
8	E. S. Jemel Davis Hancock		1
8	Ministry at Hancock		7
ly 10.	Mariah Graham		1

July 19.	Henry Clay Secr. - - - - - - - - -	b	1
19.	John Quincy Adams Pres. - - -	b	1
26	Leon Hyneman - - - - - - -	b	1
26	Elder David for the poor - -	b	11
July 28.	Flowers of Illanois from offine. In the foregoing list those in Sheets are		465
	The bound books — are —		385
	The sum total disposed of is —		850
	The whole of the books bound are		677
	The number bound by E. — is		300
	The number of bound books on hand		307.
	The number remaining to bind		1843.
Aug. 8.	Susanna Farnam —	b	1
16	Ame Baxter —	b	1
Sep. 7	Rebekah Gandy —	b	1
7	Asenath Edy —	b	1
Tu Sep 13	Rebekah Worley —	b	1
18	Jacob Longstreth arrivd from the east & brought 18 bound books and 6 in sheets with several pam.		
Sept. 17.	Molly Kitchell —	b	1
20	Jane & Lucretia Rian each 1 b		2
24	Molly Stout	b	1
24	Moses Druny —	b	1
Oct 1.	Anthony Benezett	b	1
8	Thankful Thomas	b	1
Mon 10.	Library at Athens		1

N 12	Elder Sister Elisabeth Sharp.	b	1.
N. 13	Elder Isachar ——	b	4
N. 19	Charles Byrd D.J. ——	b.	1.
Nov 23.	Elder Mathew ——	b.	4
65 ——	Phebe Seely ——	b.	1
65 Dec N	To West Union's by S. M.	b	18
50 15			
	Bound Maclean on Hydrothorax		
Dec. 21.	Anne Boyd & Betsy Dickson	b	2
Jan. 20	Elderess Malinda ——	b	1
23.	Peggy Bigger ——	b	1.
Apr. 3.	Jenny McNemar ——	b	1
10.	Patience Sperry ——	b	1
12	Sally Byrne ——	b	1.
——	Bound Sheridan's Dictionary		
Apr. 5	Bound 4 Manifestos ——		
25	Rufus for J Dunlavy ——	b	1
25	Asbel for Shaterluck ——	b	1
26	There are now 316 books on hand bound in leathes & nearly finished		
26	Bound Thompsons new guide to health		
May 8	[illegible] The duke of Flanders	b	1
idem	Don to the Minister from France		1
11	Aquilla Bolton ——	b	1
12	Asbel 7 ——		7
idem	James McNemar ——	b	1
——	Lois [illegible] & one	b	91

May 19	Elder brother Sam.l for Redstone	6
	Do three of the other side - bound.	
19.	Jane Buchannan	1
30	Patsy Carson	1
June 1.	The Number disposed of is 92	
10	Amanda Hunt	1
July 3.	To New Lebanon by E.t & A.t.	24
July 8.	John Hutchison	1
Sab 16	Mother Lucy	3
—	Brother Rufus	1
—	Eliab Congleton	1
—	Allikiah Beatty	1.
July 28.	John Sering	953
aug 3.	Abijah Hyl	1
21.	For market by Jacob Longstreth	12
23.	John Badgit	1
24	finished covering 90 books with nine deerskins received from West union	
Sept 8	A Mennonite from Lancaster P.	1
	East house meeting room	1
Oct 1820	To Wakeruet	6
	To Whitewater	6
Dec		
Dec 16.	Agustus Tappage	1
26	Julia Hampton	1
	Malinda Baxter — Oct	1.
	Betsy Tepperghew	1
	Charles Hampton	1
	Samuel Parkhurst	1
	James Watson	1

Julia Hampton 59 another in exchange 1
March 3d 1829. Viney M.E Vemar 1
Do Mary Hopkins & Joanna Wallace 2
Do Finished binding at the East house 207
March 20. Louina Rollins & Polly Brownfield 2
Do Eldress Rachel 2 & Mother Lucy 1. 3
May 20 Abijah Pelham & Sam.l Tuthill 2

Journey From New Lebanon to Enfield.
July 18th 1829 From Lebanon to Hancock
to Jordan Bennington & Shaftsbury 41. Le

Gave Elder Ashbel 12 Millennial books and
and 88 remains also 12 Testimonies 88 remains
Nov. 27th gave Br. Matthew two witnesses & 2 Millen
Nov.r 29 gave John Babbit Do Do
Andrew Houston rec.d one of each Comb & Witness

August

Canterbury. July 25 1829.

Beloved Ministry With regard to what was suggested yesterday concerning my speaking to the people I beg leave to remark, that it has been customary with me, whether at home or abroad, to receive some general instructions, at least, from the Ministry of the place, what to say & where of to affirm In fact, I have brought no doctrine or message from home to the people of this country, neither is it my feeling or wish to gratify the curiosity of the people who may wish to hear so remote a stranger or one who has made some noise among the orators of the day. Yet I am aware that it might be profitable on occasion of such visits for the stranger to say something in support of our faith & testimony, for sake of union, & therefore some outline of the matter & manner of address from the angel of the church may be safe & profitable, at any rate, it would be very acceptable & alleviating to the feelings of

Eleazar

Union Village

Centre House Family

Daniel Sering	37	Anne Brownfield	67
James M'Nemar	33	Ruth Brown	20
Francis Beedle	72	Asenath Sering	31
John Dennis	71	Sally Holoway	31
Stephen Williams		Sally Byrne	25
Elias Holoway	35	Cyrene Holoway	29
Moses Holoway	32	Nancy Byrne	2[illegible]
Ezra Sering	20	Permelia Doman	20
John Houston	66	Patsy Carrol	29
Geo. Legier	62	Lovina Phillips	23
John Carron	57	Polly Brownfield	22
Randolph West	59	Narcissa Anderson	21
Andrew Brown	50	Rebeca Gandy	24
Ch[illegible] West	66	Betsy Holoway	29
Caleb Pegg	58	Charity Houston	54
Henry Jaim	30	Meream Perley	52
Joel Howard	30	Eliz. Holoway	56
		Hannah Carron	50

Cephas Holoway 28
Ezekiel Rollins 29
Cyrus Sharp 24
John Brown 23
Worthing. Bart. 21
Lewis Wait 46
William Davis. 39
24

Brick house

Wm Sharp 46
Andw C Houston 30
Malcham Worley 67
Joseph Stout 72
Wm Wilson 57
Joseph Johnson 52
Clark Valentine 39
John Dennis jun. 32
John Baxter 25
Cornelius Campbell 55
R. McNemar 31
Henry Valentine 29
Daniel Redmond 50
Moses Miller 30
Nathan Lening 33
David Brown 21

Mary West 50
Sally Hunt 49
Asenath Edie 35
Rach. Johnson 26
Eunice Brown 51
Rebecca McNeely 54
Polly Clark 39
Rosanna Stout 55
Molly Stout 31
Susanna Stout 29
Nancy McNemar 32
Rachel Duncan 30
Eliz Wait. 49

Brick house
Amos Valentine 62
Joseph Francis 43
Daniel Boyd jun 15
David Holoway 30

B. H. Sisters
Anne Boyd 42
Caty Rubart. 48
Hannah Dennis 67
Sarah Lening 65
Polly Harden 60
Lucinda Knox 41

Jenny McNemar	63
Sidney Earle	33
Anna Middleton	18
Susanna Miller	49
Olive West	27
Hannah Valentine	27
Clarissa Patterson	28
Hannah Holloway	56
Elizabeth Legeer	57
Patty Dragoo	31
Rachel Farrel	20
Lucy Dennis	27
Rachel Dennis	39
Naomi Vathaway	39
Malinda Ketchel	40
Rebeca Worley	38
Matilda Ketchel	30
Molly Morris	33
Lucy Miller	25
Peggy Dragoo	32
Sophine Naylor	27
Eunice Belcher	26
Jane Buchanan	46
Betsy Dunlavy	34

Great mill (61)

Moses Eastin	66
Wm Davis Senr	47

Testers

Prudence Johnson	49
Ursula Baker	42
Ruth Williams	49

South house

Stephen Spining	52
Nathaniel Taylor	
Abner Bonnel	60
John Miller	59
Belteshaz Dragoo	70
John Gee Senr	74
David Price	56
William Bridge	46
Danl Stags	58
Levi McNemar	35
James Gee	33
James Davis	32
Noah Holoway	34
Thos Gee	30
Daniel Davis	30
Jotham Slack	40
Saml Galloway	15
Jas Galoway	13
Craig Miller	29
Wm Runyon	59

Sisters

Eliz. Sharp	50
Nancy Millikin	40
Lydia Davis	63
Polly Able	55

South house

Peggy Buchanan	79
Lydia Hill	54
Polly Naylor	50
Caty Runyon	57
Polly Belcher	50
Polly Price	44
Polly Patterson	55
Abigail Johnson	60
Prudence Redmon	46
Charity Gallihar	47
Sally Slater	34
Prudence Parkh't	19
Stathe Parkh't	23
Salome Naylor	23
Alce Paterson	25
Jane Barber	33
Nancy Price	21
Lydia Murphy	15
Rachel Galloway	13
Malinda Darner	11
Betsy Murphy	46
Lucenda Slater	30

North house

Abner Bedle	34
Js. Worley	30
Mat Houston	59

North house

Jacob Holoway	61
Jas Hodge	40
David Cory	40
Ebenr Morrell	42
Jas Easton	39
Wm Redmond	27
Matth. Duffy	22
Madison Babbit	17
Richd Degg	16
Davd Miller	31
Thos Hunt	65
Hiram Kimble	29
Thamar Johnson	29
Lewis Valentine	34
Jacob Long North	36
Nathan Sharp	43
Davd Boyd	46
Charlotte Morrell	30
Eliza Sharp	31
Molly Kelchel	30
Martha Dragoo	70
Nancy Duncan	60
Sally Wallace	30
Polly Graham	39
Jerusha Brown	30
Electa Morrell	33
Eunice Dennis	29
Eliz. Morris	34
Susanna Redmond	26
Ruth Parkhurst	22
Elisa Worthington	24
Susanna Naylor	24
Nancy Morris	23
Martha Worthington	21
Amanda Beedle	20
Maria Jenkins	29
Martha Houston	29
Abigail Kitchel	60
Polly Hunt	27
Susanna Liddel	42
Naomi Lyer	29
Polly Worthington	26
Malinda Baker	23
Abigail Woodruff	33
Eunice Patterson	30
Thankful Thos	44

East house

James Smith 56
Chauncey Daniels 38
Cornelius Morrison 20
Sam[l] Parkh[t] — 54
Zaphar Pepper ab[t] 42
Sam[l] Bill Do
Bayles Jackson 29
Oliver Hampton 12
Geo. Tibbenham 11
Moses Little 11
Israel Trotter 11
Elijah Galloway 11
John Watson 11
Ch[s] Trotter 10
Henry Hampton 10
Milton Longshith 10
Joshua Galloway 9
Wm Longshith 9
Rich[d] Trotter — 9
Ja[s] Galoway 8
Wm Watson 8
Nap. Bonkemer 7

Peggy Begger 61
Peggy Knox 40
Sarah Goodfaith 20
Achsah Galoway 42
Mary Parkhurst 56
Rhoda Parkhurst 25
Damaris Olmsted 61
Celia Darrow 54
Artemacy Teagarden 36
Elsie Gibson — 30
Minerva Wright 32
Polly Taylor 24
Susanna Park[t] 14
Emily Hampton 15
Priscilla Daily 12
Eliza Gibson 11
Betsy Darrow 12
Cyrene Darrow 10
Sarah Babbit 10
Jane Bolton — 9
Ann Tea 8
Susana Longst. 8
Julia idem 6
Eliza Hampton 7
Rachel Watson 6
Emily Patterson 4

Joshua
Wm M
Peter
Garre
Agu
Eliab
Dan
Ja[s] &
Jesse
Sam[l] C

	Squar
hua Worley	20
[illegible] Moore	39
[illegible]ter Cushoo	59
Jarret Peterson	50
Agustus Cushoo	29
Saml Houston	22
Danl Williams	25
[illegible]. & Wm Danow.	14–13
[illegible]pe Legier	32
[illegible]am. C Worthington	23

	house
Nancy Rollins	49
Jerydh McNeman	20
Betty Worthington	51
Teriza Cushoo	49
Rhoda Morrell	62
Esther Davis	40
Jane Loring	27
Britana Frana	25
Molly Rollins	27
Hariot Roberts	26
Lydia Blue	55
Saral Hancock	48
Phebe Stuart	24
Elones Anderson	21
Tuney Worthington	19
Cynthea Hill	34
Caroline Simonton	17

Wm		Brick	
Ele Houston	49	Caty Boyd	41
John Gee	36	Betsy Dixon	36
Benj Howard		Phebe Howard	60
Elijah Davis	64	Sally Paterson	34
Reuben Morris	73	Betsy Evans	40
Stephen Easton	32	Polly Watson	14
Thomas Hile	27	Mary Pegg	52
John Able	56	Betsy Gandy	47
Lorin Belcher	57	Ruth Pegg	30
Peter Boyd	22	Amy Slater	24
James Morris	35	Joanna Woodruff	58
Joseph Irwin	21	Nancy Able	33
Sam[l] Woodruff	60	Amanda Galloway	18
Benj[a] Howard	77	Martha Watson	16
Garner M'Nemar	63	Phebe Able	36
David Miller	31	Nancy Slater	31
Sam[l] Holloway	60	Betsy Belcher	22
Alex. M'Guhan	63	Hopewell Gee	39
Timothy Bonnell	34	Charity Slater	27
Jesse Pegg	20	Caty Boyd	71
	19	Sarah Gee	64
		Anne Watson	40
		Betty Irwin	23
		Frankie Silence	54
		Lucy Anderson	37

hn Babbit	43
David Parkhurst	27
Elijah Pelham	71
Christian Borkhead	43
Peter Ball	56
Saroon Babbit	30
Elnor Babbit	23
Enoch Blodget	35
Enoch Babbit	25
Josiah Parkhurst	31
Isaac Bates	25
Wm Baily	22
Hesford Baily	17
Martin Babbit	16
Parkhurst Babbit	14
Sam[l] Tuthill	43
Sam[l] Tuthill	14
Portwick Tuthill	12
Chester Ball	27
Solomon Gold	59
Benjamin Cox	65
Isaac Tibbitchin	20
Jabez Little	14
Moses Paston	45
Sally Sharp	29
Mary Richardson	24
Palma Green	42
Sally Lucas	18
Anne Boyd	19
Julian Tuthille	13
Mary Bolton	14
Tryphena Babbit	20
Mary Ann Lucas	20
Julia Darrow	17
Elsia Trotter	18
Phebe Ann Bolton	15
Charlott Parkhurst	16
Cynthia Tibbitchin	31
Phebe Manning	16
Patience Loring	25
Henrietta Tibbitchin	14
Temperance Baily	25
Eunice Parkhurst	24
Hannah Parkhurst	34
Arvilla Baily	14
Persis Gold —	62
Caty Boyd Junr	60
Desdemony Tibbitchin	60

North lot family

David Spining 49
Richard Pelham 32
Charles Hampton 37
Aquilla Bolton 56
Philip Ayres 30
Reuben Parkh.t 32
Simon McMurtry 67
Anthony Andrews 48
Vincent Vandiver 35
Noah Wheeler 35
David Coulter 20
Agustus Tibbenghen 21
Geo. Tibbenghen 20
Luther Babbit 21
Calvin Babbit 19
Ranson Lockwood 19
Nathan Massie 23
Grocer Trotter 16
Jas Patterson 16
Josephas Paterson 12
Sam.l Mop. 32
Isaac Black & Co Wheelers

Mr. Frame

Emma Starr 67
Sally Babbet 59
Sally Trotter 46
Nancy Little 37
Mary Budine 40
Elisab.t Babbet 64

Marten Howard 33
John Marlin 25
Amos Parkhurst 27
Dan.l Robertson 43
Leskers ½ Lot
Lucy Faith 39
Mary Bedle 40
Betsy Babbit 29
Emma Jackson 20
Julia Hampton 30
Jane Ditto 32
Amanda Munsell 23
Priscilla Tibbenghen 19
Mary Longstreth 19
Ruth Darrow 23
Polly Prior 57
Polly Manning 20
Polly Newland 30
Fanny Alley 33
Betsy Tibbenghen 39

James
Chan
Cornel
Samue
Zaph
Sam
Bayl
Chan
Geo.
Mos
Elij
Isra
John
Cha
Ben
Mel
Josh
Wm
Rue
Jose
Wm
Nep

ames Smith (6)	56	Peggy Bigger	61
hauncy Daniels	38	Peggy Knox	40
ornelius Morrison	28	Sarah Goodfaith	20
muel Parkhurst	54	Asah Galloway	42
Zaphar Pepper		Mary Parkhurst	
Samuel Bell		Rhoda Parkhurst	
Bayles Jackson	29	Damaris Umsted	61
Rhan Hampton	12	Celia Darrow	54
Geo. Tebberghin	11	Artimacy Teagarden	36
Moses Little	11	Eleza Gibson	38
Elijah Galloway	11	Minerva Wright	32
Israel Trotter	11	Susanna Parkhurst	14
John Watson	11	Jane Trotter.	
Charles Trotter	10	Emily Hampston	15
Henry Hampton	10	Precepta Baily	13
Melton Longabrith	10	Eluzai	11
Joshua Galoway	9	Betsy Darrow	10
Wm Longabrith	9	Sarah - - -	10
Ruth Trotter	9	Cyrene	10
Joseph Galoway	8	Jane Bolton	9
Wm Watson -	8	Ann Tea -	8
Nep. Bon. Keener	7.	Polly Tay	24
		Susan Longs	8
		Julia Long -	6
		Eleza Hampton	7
		Rachel Watson	6
		Emely Patterson	4

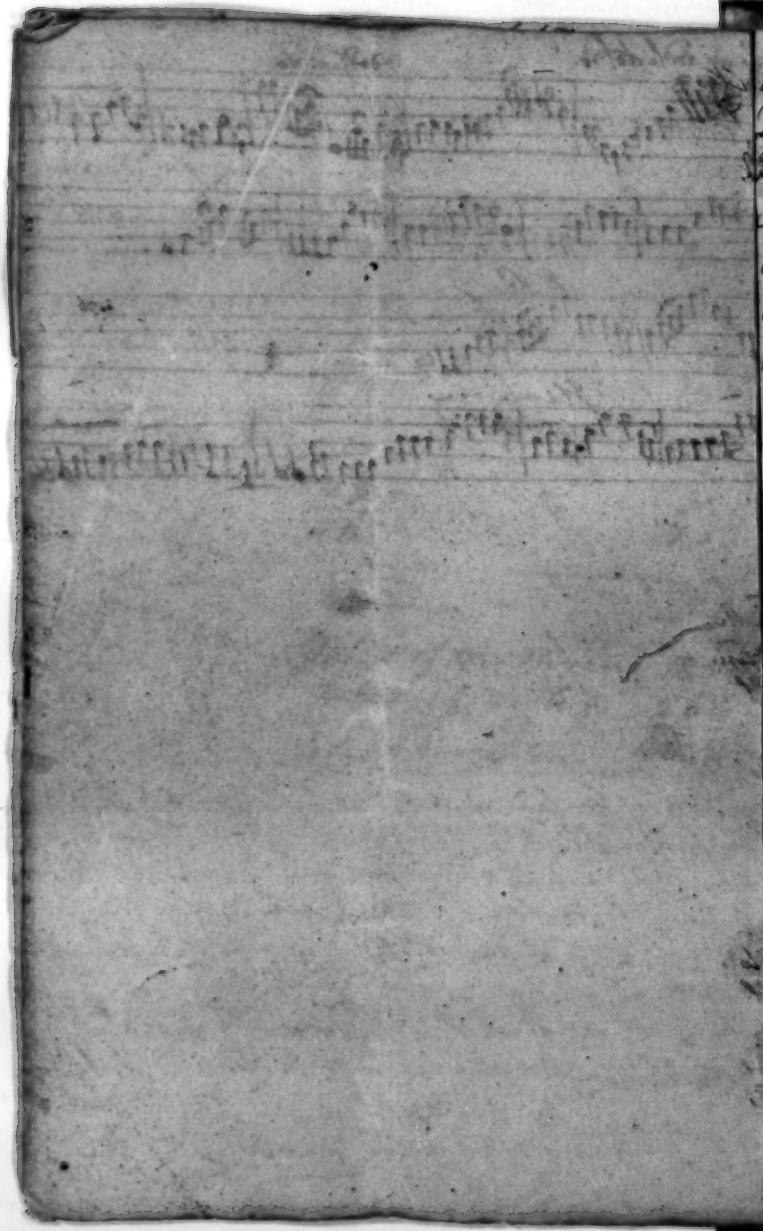
Same as 62 above

First family Br:	24	Sisters	32
Brick house Br:	20		20
South house	20		26
Grist mill	2		3
North house	20		29
East house	22	119	26
Squaw house	11	163	17
	119	281	163
West brick Br:	19		25
West frame	27		31
	46		75
North Lot	23.		26.

119	163	Total of Brethren	188.
46	75	Total of Sisters	264
23	26	Total of Brd & Sisters.	452
188	264		

do Dolcedolce

Hieram



Elsa Hunt 29
Terebda Trotter 15
Hannah Burghen 19
Mary Darrow 14
Betsy Varnal 13
Mary Perdee 19
Marthadin Newland 12
Cyne Bales 13
Jane Newland 10
Nancy Keener 11
Caroline Paterson 7

June 7. Elder Samuel says, that probably the Elders from Harvard &c may be at Lebanon this week he wish to be remembered in love to E. John Warner &c. Father Job &c E. Elder Pote &c.

Charles West kneeled down related some circumstances relative to Elder Daniel which had created in him an everlasting attachment and requested me to give his best love to him.

May 30. Peggy Knox. sends her best love to Dan.l Lucy and all that have any recollection of her — David Lacy at sundry times most feelingly mentioned the same with his hearty thanks for all that they had done Cornelius Campbell speaks feelingly of the — venality of his love to Father John Elder Daniel Comstock Constant &c. Elders Lucy Molly Clark, Ann Boyd used many expressions of love respect & thanks to Dan.l &c &c Many expressed their hearty wishes to have a visit from Daniel & indulge a hope that he will accompany us on our return — Jabez Hill & Peggy Bigger send their love as above stated Cornelius M. sends his love to Heram. John Bales

June 7 Elder Jaches says I must make my free with his love at Wakebeat. New Lebanon Hancock &c

ra says he knows them & they know & wishes all his
friends to know that his faith is unwavering & his
obedience unalterably &c &c Elder Sister Eliz.
Peggy Buchanan Lydia Davis Polly Able
Prudence Redmon send their best love to Dan
el Elder John &c. &c.

Upwards of a week the weather has
been exhcemely hot on Tuesday the 4th
the mercury stood at 104. Sabbath it rain
ed & was cool & pleasant & continues
cool like Tuesday morning when about
5 Oclock we set out for New Lebanon
the day continued clear, pleasant & almost
uncomfortably cool passed Lebanon 6m
thence to Clarksburgh 14, thence to Harris
16. Lodged there. 32 Bill —— $2 - 37½
Wednesday 9 To Leesburg 8m. thence to
Monroe 4 thence to Greenfield 7 To
M'Clains 5 The days journey 24. Bill $1.31
Thursday 10th started half past four. To
Chillicothe 15 Bill 62½
Thence to Kingston 10 miles good road
Lodged at M Cutcheon's — Bill $1.
Started before 5. To Carleton 9. thence to Lancaster
15 Lodged at Noble's good fare — Bill 3-25

Saturday to New market 9½ thence thro Montezello & Thornville to Newark 9m the canal 18m. total today 20 loded at Mahall's an elegant old fumished brick house Bill $3. one horse sick.

Sabb. the 18th. clear & pleasant start half past seven Down Licking 4 miles then turn North east toward Coshocton that it is 29 miles. the road rises & is grown more the road is extremely rough & hilly we arrive about sunset at Hasford 22 were some fish'd with a babbling drunkard whose name was Robt Simpson 67 years of age lives on Eagle Ck lodging but middling Bill $1.25.

Monday the road is better rains a little in the morning lays the dust took breakfast is now prepar'd 9 m miles to Coshocton cross the Muskingum at the fork. stop & eat at Ll Jowas about 12 o'clock. The canal crosses the Whitewoman two miles above town. one o'clock went on mostly good roads 4 Mg 22 miles where we lodged first journey 3d. bill 1.6

Tuesday To Philad. 14 miles mostly good road with exception of one dismal place where the canal took the old road near the bank of the river here we had to ascend

and crooked road over a tremendous bluff. Adam's waggon overset but was prevented from going to the regions below by the caught of our green box & some other circumstance which prevented us from a total disaster. by good economy & the help of a company of Canal diggers all matters were placed in good order with but trifling damage & we moved on to Phil, baited & went ahead to Zoar 11 miles of very hilly road arrived a little after sunset 26 miles were here waggon & horses kindly treated till Wednesday Noon & we went on to Magnolia 16 miles arrived between 2 & 3 Monday for breakfast material 25 Cts. Bill at Philadelphia $1.25. at Zoar Abode at Magnolia till Friday half past 12 Bill at Zoar Sun Bill $ 7.00.

To Lisbon 18 miles. To Akron 14 passed 5 locks lay by all night Tuesday 12 ½ Saturday started ¼ quarter to 6 passed 18 locks within a mile by eight o'clock passed the Pioneer Telegraph. State of Ohio. Canton Sun of Cleveland - Today is thanksgiving Bill to Cleveland $8. 7.

Names of Brethren & Sisters at the N. H. Lebanon

1830

Calvin Green	~~Elisabeth Hastings~~
Richd. Bushnell	Sally Bushnell
Jesse Lewis	Amy Bennet
David Rowly	Anna Crosman
Porter Samson	Elisabeth Danford
Joseph Adams	Lovina Salibury
Ransom Smith	Jerusha Smith
Samel Taylor	Patience Bushnell
Rufus Crosman	Anna Gates
Frederic Crosman	Sarah Spencer
Caleb Andrews	Delany Cornell
Samel Sizer	Betty Taylor
John Dodgson	Nancy Crospman
Elsworon Middleton	Martha Bushnell
John Shaw	Diana Hazard
Nelson Banks	Juliann Doolittle
Frederic Sizer	Phebeann Reed
Zachariah Standish.	Deborah Dodgson

Hannah Rich, Abigail crospman
Elizabeth Sizer Elisabeth Standish Jun. Knight
Sarah Knight. Elisa Underhill.

Names of Brethren & Sisters at Canaan

Abram Hendrickson	49	Lucy Hammond	30
Alba Raynolds	33	Mary Ann Hodgson	31
Nathan Haskins	39	Emeline Gilbert	25
Aaron Bill	59	Loice Gilbert	22
Thomas Tyler	64	Phebe Ann Jones	17
Josiah Vining	41	Betsy Haskins	30
John M'Claine	40	Esther Tyler	50
William Thresher	33	Charlotte Bown	20
Aaron Gilbert	27	Mary Ann Jones	17
George Hodgson	46	Julia Ann Brooks	25
Rufus Ames	31	Phebe Ann Raynolds	15
James Wilson	34	Anne Smith	32
Frances M'Cue	20.	Dolly Dewitt	62
Leonard Shelden	16	Abigael Lemmas	53
John Wilson	12	Lorette Raynolds	29
William Wilson	11	Amy M'Clotts	35
Levi Shaw	10	Fanny Babcom	12
Jam[s] Wilson	9	Margaret Wilson	34
Theophilus Wilson	5	Jane Evans	17
Cyrus Wilson	3	Nancy Wilson	16
James Wilson	2.	Hannah Wilson	9.

L[d] Amos Holdrith at Harrard had a memorable vision.
I will be low I will come down & seek the mercy of God
I will be little I little I is pretty I will be little I little I will be

Accounts of Money spent & received

Travelling expences that came under my knowledge

To North Union from Union village	$36. ∞
Thence to Buffalo	30.00
Thence to Schenectade or Waterviet	26.75
	92.75

From Lebanon homeward at Waterviet.	14.00
Passage from Schenectade to Albany	2.50
From Utica to Lyons	3.50
From Lyons to Rochester	1.32
From Rochester to Buffalo	2.82
Tavern bill at Buffalo & storage	2.91
Passage to Cleveland	8.56½
Tavern bill at Cleveland	0.50
	36 41½
	126 .25

Rec. at old Enfield in Specie		42.50
At Hancock by John Wright	Do	10.00
From Deacon Thomas at Canterbury		60 00
From the Deacons at Shirley		5 00
From the Deacons'	Do for E R	2 00
From Asa Brockle bank		1 00
From the Deacon at Harvard		5.00
At New Enfield in specie		35 178
At Canterbury	Do	80 27.½
	From the Meeting	27 178 151

One box of large Testimonies delivered at
New Lebanon containing ——— 150
50 of which were bound one hundred ready for board.
Dunlavy's Manifesto 1 bound to Talking J. Bishop
Two were bound at N Lebanon & left there.
In return received at the office 100 Millennial's
and as many small Testimonies.
At North Union. To Elder Asbel of each 100
To Elijah, Return & Rodney Rupel each one — 3.

Subjects of conference with the Ministry.

1 Relating to the difficulties that occurred at & after F. D.'s decease. I gave what I considered a just & impartial statement of facts & reasoned from them to effect in such a manner as to exculpate all concerned on the principle that all were conscientious & thought they were acting for the best. one grand inquiry was respecting the forwardness of the Ministry in exposing the Elders publickly & flattening them in the esteem of the people. This was a knotty point on which I felt much on the reserve.

2. I was closely examined concerning the general character of the ministry in the esteem of the people & much freedom was used on their part in giving their opinion. They seemed to be much straitened about sending Elders Rachel back & talked of some that they

had thought of sending in her place very either Betsy Hastings or Susanna Ellis. On this point I gave my opinion that it would not do to detain her. that if any such change was made it must be gradual. They express'd on all occasions a kind respectful feeling toward Eh spoke highly of her faithfulness & usefulness in the lot in which she was sent & placed, but said they had no idea of her filling the lot in which she now stands. I said all I could in commendation of her faithfulness & respectful standing among the people – they alledged that only a part of the society were satisfied, on this I could say but little as they had information from other sources. The principal lack mentioned in her economy was in taking a hand at every thing monopolizing a ministerial care & excluding other useful talents from a proper share of the burden & it was also suggested that she too much encouraged the use of ardent spirits in the nursing line. there also appeard to be some burden respecting the agreement of brother & sister in care & it was more or less apprehended that in this country there was a lack of union & good feeling on that point & a probability that the sisterhood rather claimed more than their share in the government. Then such like subjects were freely talked & particularly the necessity of filling vacancies in the Ministry according to the order of the church which is for the Ministry to nominate & the Elders to agree & support. It was also talked of renewing the covenant which seemed to be the first thing in order to lay a foundation for other regulations & that in those subsequent regulations there would be time to confer with them by letter & receive their sanction to every thing necessary to be

Thursday October 8. Having through the week past visited most of the families & taken sufficient time for retirement & reflection at the East house which was my last home & I having been informed by the Ministry that my present home is at the centre I set out to my lodging after breakfast called at the Ministry's & had an interview with Eldress Rachel in which she related a very extraordinary & important exercise she had had the night before as follows That after the conversation the evening before respecting matters & things that Elder Solomon & she entered into a conversation on the subject of enquiry who would be the proper persons to take into the meeting house as their helps in the Ministry that they very cordially agreed that Eldress Lucy was the proper person on the sisters side &c. that after she had gone to bed & fallen into a doze of sleep she was taken with a very extraordinary exercise of distress which waked her up full of reflections & considerations of the consequences of Eldress Lucy coming into that lot that the consequences appeared as if they might be dreadful &c. all at once it seemed as if a spirit spake to her in this manner, that Mahlehem & Eliazar were the persons in the western country that had left the gospel & that the right of heirship properly belonged to their natural posterity Ezra Gilbert, or whatever the right heir is called & that Joshua Worley & Nancy or Asenath M'Namar were the persons who were justly entitled to that lot & place &c. & seemed anxious to know what I thought of her exercise, but being just on the point of going with Dr Mathews who was waiting for me down stairs I waved any conversation on the subject & with a view, in intending to say nothing or to take any part in the dearness of a case so delicate as it related to myself

But with all the precaution I could muster & humble submission to her superior standing in point of nearness to the head of influence, my doubtful feelings would swell to a degree almost impossible to suppress, had she related her distressing feelings & the crisis that relieved her & as it might have passed, but developing so freely the cause of her distress based on the redemption of Elder Joseph Lowry & her relief from calling the blame by being kept on the natural posterity of Abraham & Richard, flooded it all over, I received & reviewed her special gift with a measure of feelings that I cannot describe, my heart & soul were wrapt up in Elder Joseph Lowry, I had never thought of another to take that lot first or last, but I was made apprised that the idea of her possessing qualifications to vie with Elder Rachel was sufficient ground of trial & distress to the latter I could not make myself believe that it was a good spirit that threw her into distress about Elder Joseph — or that it was the choice of Mother Ann that such strife should rise for heirs & successors in the Ministry — But after a few glances over the subject, supposing it was no revelation to decide the matter I set it aside & went on to the west with Br Matthews & attended to the duties of the day. In the course of the manifestations the subject of a new covenant came up & it seemed to be revealed upon me to explain that matter which I had as usual alledging that after the decease of the parents it became spiritually necessary the order of the government should be changed to a constitutional form entrusting the ruling authorities in a ministry Elders kept trustees kept &c. without naming the persons as had been under the parental dispensations, on our return home Br M & I commenced some on this subject in which I carefully observed that Father Joseph was now the only surviving father & Canterbury the only society under the immediate exercise of parental authority — These ideas were reported to Elder Solomon & shortly after he called me to an account & gave me a check that I could just bear without resentment

the change of sense which I had almost imperceptibly undergone [illegible] my mind to the east rendered it extremely difficult for me to keep from giving occasion of offense. I was aware that eyes & ears were wide open, expecting some display of my superior wisdom, but I was on the watch as well as they & perfectly willing that they should prove their gift till they were satisfied; at the same time, I felt fearful of losing what I had gained by my visit or be whirled into a belief that they had gifts brought here independent of [illegible] But when we were coming to a bridge of [illegible] its Elder Rachel had been to the east too and got [illegible] about [illegible] & things we mutually heard all the ministry had to say about selling the Scribblers in the Meeting & but not a word was spoken about natural kindling fire wood. This thick [illegible] that we [illegible] some spots of light or light from sooner I saw no way that I was to get thro' it & be after how [illegible]

Tuesday October 9th At the usual time which it was yet dark [illegible] the entire company to make the bed & I retired into the clothes room to pop the [illegible] away and [illegible] near the sliding post where passed up through the room, I in consequence [illegible] just up my hand on the bracket just where it entered the post & upon [illegible] I conceived was an old manuscript hymn book which lay below.

Hannah Dick 31
Mary Dixon 16
Polly Ma[illegible] 23

November 8.th 1790 landed at Limestone
March 31 1791. embarked at Limestone for
Cincinnati. fifteen public discourses were
delivered at Cincinnati Columbia. Found
bottom & Cavolli's station in Apr.l May & June 91
March 18.th 1790 attended the first society
meeting at John Boyd's.
March 22. 1805 The gospel came to Malcham's
April 15. 1820. Chain. 1366. Lite May 1821. 1463.
Whole number since Nov.r 15 1805 [illegible] Dec 1817. 707
Beg wheels 20. Little wheel 20 Reels 20
Spool Bliers with & repairs in Loud[illegible]

Copal varnish. White rosin [illegible]
melted in a glazed earthen pot over a clear
fire white amber powdered put in gradually
stirring it & pouring in a little spirits of
turpentine like the amber is melted. Put it
into a coarse linen bag & press it between
two hot boards.

Mar. 20. A letter from Elder Ebenezer to Elder J. ...ived in ...ting Elder Isaacs to return home in com... ...ny with Elder Benjamin, & Elder Joseph Harvey & Wife ... ...by this produced the sudden change in his feelings ...ew him into deep distress which he could in no ...wise be at once reconciled his determination to comply ...th the call, or rather unreasonable requisition, ...e he considered it.

March 31st I moved my important papers to the ...rret, & put them under double locks for safety ...his evening there was a shouting band of spirits ...meeting, which induced me to lodge in the garret for ...fety. April 1. 1835 Much remains as at this ...w about the order of things which calls for comment ...April 5. S. Bathbill dispatched to the village and ...Monday 7th returns with instructions from E. S. ...Tuesday 8. The instructions were read in meeting and ...ntly accepted. Mr Bebee is somewhat frustrated, but ...nally settles into as profitable a business as possible ...Wednesday Apr. 16. David Rice & Robert to Dayton ...having been arranged for Robert to return home to the ...illage tomorrow with Elder Isaacs & others. In the ...orning David returns alone.

Thursday 17th Robt. not yet returned, after breakfast ...the carriage is prepared and Elder Jesse Chas. Jethro, Mary ...Catherine set out for the village with some hope that ...R. had gone by the way of the canal & they would find ...him there. Saturday Jethro & Robt returned, no word ...of Robt. who has he been heard of since except that the ...tidings of his past spirit & conduct fully convince that he ...was a most filthy creature brim full of reprobate ...sense & fully ripe for a dissolution from any relation to the Ch.

It it may be recorded that on Wednesday April 16th Robert Baxter left the society, after spending 20 years in family leadership, and holding claims to all the honors & distinctions of a Shaker Elder, reserving as a beacon to exhibit the contrast between the profession & practice of the pure self denying principles of the gospel.

Sab. April 20. Eliezar spake in several reports and insinuations that were circulating that he was particularly instrumental in getting E. F. removed &c. &c. which he most positively denied See Journal pa 250.

Wednesday 29th Jobbit to the village Friday returns with a letter stating the arrangements for the move to the East viz that Elder Benjamin & Elder Joseph Harvey would meet Elders Issachar & Micah at Louisville May 11th thence to Cincinnati to meet Elder Issachar & his escort on Wednesday 13. at 10 o'clock, That the Ministry would go down in their carriages, & as Elder B. had made a pressing request that I should meet him there, that I would accompany Elder Issachar down the canal, also that we would offer to the people W. Ras the most proper person they knew of to take Robert's place.

Sab. 27. A select meeting of the church for reading said letter — Thursday April 31. Elder Harvey arrives with Br. Joshua & four sisters & a letter from E. S. stating that Elder Isaac had chosen to decline the route by Cincinnati and chose to go by land & meet the company at Circleville accompanied by Elder Eunice & some men of the neighborhood.

Monday May 4th 1835. Br. Joshua & company for home including Isaac Houston. Wednesday Isaac returns with a message from Elder Solomon for me to go down to the village the next monday.

Monday May 11th I went down to the village, and E. S being come & unfit for the journey it was agreed for me

to take his seat in the carriage, so on Tuesday morning
6 Elders Rachel & Joshua & L. Lewis set out arrived
in the afternoon & waited tite next morning 9 o'clock
when the company arrived in the Ben. Franklin
we spent the remainder of the day together till
7 o'clock in the evening they started in the Lady
Madison for Portsmouth & reach. Cincinnatti
Saturday morning about 8. waited 2 hours tite
Elder Isachar & his attendants arrived & then
went on for Cleveland all in good spirits.
Thursday morning early we left Cincinnati
for St. L. arrived about 4. I remained there till
monday morning, took the back at Lebanon &
got home a few minutes after the arrival of Bro. &
the sisters. All which particulars in bringing
into effect the purposes & plans of the Ministry at
New Lebanon in releasing & calling home their
respected agents in the west has been attended with
an overruling influence too plain to be mistaken
And upon reflection the operations of this g[illegible] on
Elder Issachar has furnished matter for reflections
& considerations, the most beating & puzzling to the
mind of a Believer of any case that has ever occurred
within my observation.
When making his last visit at the village, however
charged by Elder Solomon not to say any thing against
his overseer, he disregarded all restraint & poured
out his complaints with the highest degree of enmeasity
against the ruling authorities represented Shagan under
the figure of a great snake, a monstrous hog that was
rooting him out. that there was no gift of God in his going
to the East. - &c &c. & finally when matters came near a
close & his friends were engaged every how in forming
hymns & tokens of applause & praying all prophets and
ration to soothe & flatter him, his passion rose so high that

he could no longer refrain from telling them know the whole grounds of the matter, that he was going off — that there was no gift of god in it. & continued his lectures to the last — shewing their sympathies & their antipathies till he had got into the carriage & then with streaming eyes they took a pitiful look at each other & bid a last farewell.

Now if there was no gift of God in his returning to the east. there is good reason to doubt any gift of God in his coming to the west for his movements in both cases are clearly directed by the same authority. The mandate in the east sent him & the same parental gift recalled him; the acknowledged leading gift then in the west received him, and the same most cordially re-hands him off. and if those united gifts were shewn his coming & his going were equally void of effect unless as the gift related to others it must have the most pernicious effect. But this it can never have. He was manifestly a singular character an oddity in his creation and qualified to answer a special purpose. and that purpose he has answered to the full extent. He had formed the most intimate sociability with every class of mankind from the highest religious character to the most vile & profane & fell beings in human shape, and could change his mind & manners in an instant to suit any company, and in every company and on any subject he seemed to be out alone, but must & preeminent in all things even if it should be to act the most consummate black guard. On the subject of religion he would seem to comprehend all worlds & the state of all the dead, to have all knowledge — to unfold (and all) mysteries — that if any thing was presented beyond his ken, he could wave it as nonsense a thing not necessary to know & in this

between the post & brake. I exceedingly desirous to
to contents, I brought it in to the light & in looking over it
found the following hymns which seemed to read a lit
-tle unusual in the present crisis of affairs, & furnished
reflections relating to the spirit by which they were
dictated, & the person or persons by whom composed & the
occasion or time of their coming forth, the manuscript
being quite old & all in one hand writing which look
like the handwriting of Elder Dr Franics. There were some
West union hymns mixed in particularly one on the
death of Elder Joseph Smith. but how to construe the follow-
ing was a serious question which I supposed did not belong
to me at present to solve but having inadvertently cast
my eye on the following line "Attend to Tirzah's cause"
my attention was unperceptibly arrested so as to turn the mind
back to the beginning which commenced thus

Tirzah's Hymns

Arise sister Tirzah as quick as you're told
The beauties of heaven to thee will unfold
Put on this Blessed garment from Heaven above
It is a fine garment of union & love
Come near O ye sisters in one loving band
And take sister Tirzah all part by the hand
Put on this Blessed raiment from heaven above
It is a fine garment of union & love
A substance you've gained with it to do good
And who among all will give Tirzah a hood
A covering so lovely so pure clean & white
Come on loving sisters I'm sure it is right

Mothers kind spirit is good I am sure
Tis a garment of love to all who are pure
And as sure as the gospel has come to this place
We'll clothe little Virgal with truth love & grace

Tender kind spirits a good sacrifice
And all labor for it who are truly wise
And as sure as the way of salvation is come
We'll clothe sister Virgal before she goes home

1
Our loving young sister great mercy on thee
The God of salvation doth say
Streams without ceasing will bless thee I see
And run into one endless day.

2
O sister Virgal the measure that's pure
And deeply conceal'd from the flesh
Will to thee be reveal'd ere long I am sure
And wake up thy spirit afresh

3
Peace endless peace is the kingdom of rest
Which long hath been hid from the wise
You may labor for this for there's no greater bliss
That heaven can give for a prize

4
This this is the substance & essence of life
That floweth from x to the soul
Tis this puts an end to all anger & strife
And bringeth us into one fold.

5
Then come Mothers daughter rise up into life
We have fix'd thee a garment that's clean
That is not defiled with husband or wife
Or polluted by any thing mean.

Our loving young sister now just look & see
We will fill thee with something that's good
Our Mother's kind love we'le give unto thee
And I'm sure it is heavenly food

1
O my soul come into life
And rise up from the dead
Kindle up a greater strife
And bruise the serpent's head

2
The strength of evil O how strong
It wants to keep the ground
My soul pursue the heavenly throng
And in much love abound.

3
O the good within the veil
That opens to my view
The narrow way will never fail
To them that will pursue
Living waters pure & clear
Appear in open sight
Come on ye thirsty souls & drink
And stand in open light

5
Light up your lamps ye virgins young
Prepare to meet the groom
All earthly treasures worn thin dung
O will ye give him room
This heavenly spirit wants a home
Upon this favor'd spot
Then O ye souls that's called here
Take care & save your lot

Yet if you lose your lot & sale
O how great the loss
The gifts of God are free for all
who daily hear their cross

8

Come down come down ye haughty souls
And wallow in the dust
A blessing God will pour on you
As quick as ye truly thirst

9

The heavens fill'd with blessings pure
Are hov'ring round this place
And will ere long I'm certain sure
Attend to Sirzah's case

Sabbath 11. Chh meeting at 8. Asbel spake quite lengthy by way of opening his past life & experience in the gospel & confessing his having fallen from his first love & the occasion of it which was trusting to his own wisdom & building on what he had gained trusting in the present gift. his discourse was convicting & edifying. Eleazar spake next then Elder Dacre, Elder Solomon, Amos & others & a spirit of charity & forgiveness was manifested

Monday 12 Working at the east house at Canaan

Reflections Why is not Asbel restored to his place & located either in the centre garret or ceiling house on this ground I felt come and thought of proposing it to the ministry but it

struck my mind whither it was possible according to our teaching for any one ever to gain what was lost. & he stood as candidates for the Ministry, they stood fair but did they gain it was it the cordial and united feeling of the ch^h that they should enter into that lot? If not & if thro imprudence they fell from their first standing is it possible for them ever to rise to it in time? That day is past & cannot be recalled. It remains for them to seek their lot in relation where they can maintain their standing & forgiveness of the past will simply imply that nothing is held against them to debar or exclude them from the enjoyment of all they can gain (not regain) for what was lost never was finally gained. a person that loses a race may afterwards gain another race but can neither gain nor regain the race that he has lost: yet if the race is to be run again for the same or an equal prize he may run again & win.

Monday 12 Dec^r Rebecca Gandy clos^d with Jr. & J. Wallace

Tuesday 13. Elder Arch^d & his lot arrived at the office.

Father David in his last address in the meeting house on the subject of ch^h order repeated considerable of the order at New Lebanon & how far it had been taught there & his wish to see the whole matter gained & how he had striven to have it gained but had utterly failed. Now what is to be construed from all this? Has there been any increase of order since his decease? or has not the most of the little order that he taught become almost extinct? Were not many waiting & hoping for a reformation of order at his death & has not that point been covered gained, that little has been said for a long time & the time formerly spent in teaching & enforcing order

taken up in preaching long sermons—Is not some change necessary? Who can call to mind those simple rules & teach them over again? as taught formerly or as now practised where they have been kept? Think of them they?

Great umbrage was taken at Elders for writing down rules—They have done so at the East & kept them to but in the west where are they? Consider this—

In the last young & old take hold of them orders make them theirs & prize them as a treasures Oye scornful

It is contrary to order for any one to come into meeting in any evil covered in him or to keep evil covered any longer than he is convicted of it & has an opportunity of confessing

It is contrary to order to slam a door, to be noisy in walking to stand in meeting with the arms folded, to sit in meeting cross legged. To be absent from meeting without a good reason—To be absent from meals without good reason

It is contrary to order for a brother & sister to meet on the stairs to shake hands to sit or stand in a retired situation to hold private conversation, to tell news or any thing to weaken each others faith or excite carnal affections, for a sister to go alone to the brn's shop or to go about in the brethrens walks alone after dark

It is contrary to order for brethren & sisters to write to each other any thing private or for brn to write to any one without union with their Elders or Elders with the Ministry, to bring in or read books not approved of or to read Newspapers on the sabbath.

It is contrary to order for members of one family to open or disclose family concerns to those of another or to go into another family without liberty of the

Nr contrary to order to leave any outside door
or window of the dwelling house shop or kitchen
open or unbarred over night. or to be abed after
the common time of rising if in common health &c.

since my return from the East I have been visited by
a few & have visited all the dwelling houses in the
society & in some have seen most of the people in others
but a few. I have distributed most of the particular
gifts sent to individuals many things are kept till
individuals make known their state & their wants
and willingness to receive. Ye will not come unbome"

8

How many have been willing that confession
should be made to Mother of ale transactions here
& the particular conduct of each individual? &
only such as are sensible of their own wrongs them
defended of them could bear to have those wrongs
confessed & repeated as such. What think you all
of the party Zeal & interest that got up in 1825 about
who was next to feed the sheep? This you know was
the right of the first Minister to dictate. but by how
many was this right assumed? do you remember any
thing of pieces that were written & discussed about &
stir up contention & party spirit? among so many
masters little room was left for the gift of God to speak

& Mother Lucy's decease all were silent & solemn
when she found that her gift was out she quietly
named the shepherds that were to feed the flock when
they were informed of the solemn charge confided to them
they did not rush like the horse into the battle nor brawl
& over any that might be thought to be disappointed.

they entered on a scene of mourning for the gen.l loss & when the days of mourning were ended they went up to the city & to the house of God which was desolate praying as they went for the good of Zion at their arrival they retired in the spirit of prayer not venturing to rush into the holy place till the Ld. with the same solemn & tender feeling convened & kindly conducted them into the meeting house blessing & comforting them as they went till they had placed the living ark between the cherubims & all things were regulated in beautiful gospel order. O blessed people clothed with humility & self abasement may the glory of God forever shine & all these simple hearted to the ends of the earth walking in the light.

15th Oct. 1829

Thursday evening, Elder Archibald Mathews Asst. Clk. Dan.l Abner William Joshua David & Andrew convened at the office. heard the circular epistle & new cov.t read all which they unitedly approved.

Friday 16th. Elder Ipachar arrived at U. V.

Thursday 15 I moved my tools in to the garden house

Saturday 17th Oct.r The word order has been used so much and to express so many ideas that as relates to the common rules of life & manners I have thought of substituting a more plain & simple term & in place of order & disorder to use the terms right & wrong in which there can be no misunderstanding Thus.

It is right for all the members of the family in common circumstances to attend meeting & meals & wrong for any one to be absent without good cause. It is right for brethren to leave the room for sister while they are making beds & wrong for the sisters to invite any one to stay in if all

Thursday Oct. 22. Elder Archibald on his way home was arrested by a kind of legal mob & his horse taken
Friday. 23. having regained his horse he returned home. Received a letter to go to New Lebanon.
Saturday 24th Reuben & Elisha set out for North Union
Sabbath 25 Chh meeting as usual. Monday 26 Abel starts home. Nathan arrived yesterday from Canaan
Wednesday Oct 29 the suit commenced Wells Vs Sharp
Thursday attend court & give evidence
Friday the case is argued & judgment obtained against defendant for 175 dollars debt beside cost of suit.
Sabbath Nov. 1. 1829 Rain & snow no meeting
Monday 2. David Brown Harriet Roberts and Brittana France execute discharges. Ph refuses
Tuesday Polly Brownfield gives a discharge
Wednesday meeting of Elders & the meeting began
Sabbath Nov. 8. Elder Benj. & John Farnum from S. Union
Thursday & Friday a snow fall 3 or 4 inches deep lies till saturday
Sabbath 8th Nov. The new Chh Covt is publickly read to the
Wednesday 11th Nov. Joshua & Nancy move into the meeting house
Sab. 15. Chh meeting by reason of [illegible] as usual
The week spent in accommodating Elder Benj.
Sab. 22. No meeting a wet warm day
Monday freezing cold
Tues. Elder Benj. & his company start for home
Wednesday clear & cold Thursday wet & strong winds
Sabbath 29. Chh meeting at two o'clock. This is now to be the order meeting at home at 9. at the meeting house at 2 and supper at 5. Today there was a lengthy discourse on kidnapping, & an order for renewing Union meetings every Sabbath at ten o'clock & Thursday evening half past seven. Thursday & Friday very wet.

Thursday December 3. 1829 — Council met at the office & agreed to hire a miller, review the books work & to buy & butcher hogs sufficient to pay them the next years sugar without making any had union meeting at the appointed hour in J.

Friday & Saturday very wet and muddy.

Sab. Dec.r 6.th Sab meeting at 2 marched & sang hymns all seated Elder Solomon spoke much how relating to the work preparatory to Christmas, urging the necessity of a general & thorough confession. Spent several hours today with Wm Malcham in regard thy

Note last year this society butchered about 40 000 hogs on wheat they cleared about $4500.

It is requested of all to go to the bottom of matters & open their minds fully & freely & those who have sinned, in so doing, shall be mercifully & charitably treated any who have not confidence in their immediate elders or fear that their openings will be discouraged to their dishonor may have a privilege of opening to any who live in the meeting house this extraordinary privilege is granted to cut off all occasion of excuse, that such as refuse to come to the light shall be left without any excuse & can such be held in union: The answer was nay.

Friday 11.th Judgment saith the spirit must begin at the house of God. The sun is in the sign

ge of the solar syster & the planets at different
distances of different sizes & different in the velocity
of their motions. What would be the consequence if they
were all placed in one equal orbit. at the same dis-
tance, & no preeminence in one above another?

Sab. Dec.r 13. Chh. meeting at 2 as usual

Tuesday 15. went to the office, & commenced drafting
the Chh Covt &c.

Sab. 20. the gift of opening all matters is continued to us
and goes on hopefully. but few Delinquents remain

Wednesday finished the last draft of the cov.t

Thursday 24. Nathan & D.S had an interview with M.r E

Friday 25 attended the young order meeting at 9.
which continued till within a quarter of 12. Mat.
preached. much speaking follow.d but little labor.
At 12 Church meeting commenced. Eld. spake first
Eld S. a little more went to laboring. then took
our seats sung hymns &c. till near 2 o'clock. The
day was spent very comfortably some new hymns
& dialogues that were quite entertaining & Edifying

Saturday 26. At the office. the season wet & muddy & mild.
The charity Sabbath 25th in the eighteenth was given
to replenish with goods for the poor

A conceil of Elders to meet to day at 1 o'clock at the office
to settle difficulties with the N. Lot family. Wm Sharp &
Joseph Worley was appointed a committee on the 1st of y.e Chh.
Monday Jan.y 5. 1830 report was made & the matter settled be-
tween Elder David & Deacon Nathan.

Tuesday Elder Spartard arrived at the village
Sabbath 10. An address from D. Morely was read & offered
Sabbath Dec.r 27. Public notice was given that on Thurs-
day the 31.st of inst the members of the chh would
meet at the meeting house in order to separate

certain articles of agreement termd articles of
Appurtanee & and also to sign the covenant
or constitution of the Church. 31st Dec. The last de
was signed — Jan.y. 13th went to Waterbury & lod
till saturday. 23. Wednesday 27th the ministry went
to Waterbury & returnd Wednesday 3d of Feb.y.
Tuesday Feb. 9 Went masday to Whitewater
Sab. 14. No spicalon — no preaching. 2 meetings
1 at 11. the other at 1. ~~evening~~ at which
the new covenant was read a select numbe
Monday 15. fixed up a lathe for chair makin
~~Wednesday~~ Tuesday evening read y.e covt. to y.e
Friday 19. finished two chair frames.

Moderator, or

only safe Medium between The Old and new manner of doctoring.

Medio tutissime media Ovid.

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ye will not come to me that ye might have life. — Christ

Why will ye die? Ezekiel

Union Village Sep. 13. 1824

To the Reader

In the late contest About doctoring, I have frequently been solicited to take an interest, which I could not well avoid, for truly it is a subject that has long lain with great weight upon my mind.

As for taking any part in the controversy, I have felt no disposition to do it, further than to encourage it on: believing, as I did, that the new was intended to take from the old & make the rent worse, rather than to constitute an entire new garment. ~~The plaising [illegible]~~

As for the trade of practising physic I never had much faith in it, and at an early period of life I imbibed such a fear of meddling with any thing poisonous, that physicians who used such kind of drugs I always considered dangerous men to deal with.

Besides the many deaths attributed from time to time to the effects of medicine, settled in my mind a disgust to such kind of doctoring that time can never eradicate.

As for the new manner of doctoring, its highest use is to expose the evils of the old, for altho

il discards all connection with the old, it never can be wholly separated from it. Those who claim the art will seize it & incorporate it with the general system as an improvement. It is therefore only while a kind of separation is strenuously maintained, that any real benifit can result from it: for while it remonstrates against the pernicious effects of poison it will serve as a shield from the dangers and calamities arising from that quarter. But as to itself being a new guide to health. the very title is an absurdity. We need no new guide to health. There never was nor never will be but one guide to health & that is as old as the creation. It has been with Health as with heaven & happiness, every age have had their new guides to each, but unfortunately those who have followed such guides have soon found themselves further from the object of their pursuit than when they started. rather grow worse.

Many remedies have been found for certain diseases: but what have physicians established as an infallible cure in all cases? Like wandering stars they are ever going from thing to thing, till they themselves are lost in doubt & uncertainty.

Physicians ~~and physicians~~ ~~prescribe~~ ~~prescriptions~~
Large doses of physic; ~~calomel~~ ~~and~~ ~~that~~ ~~because~~ ~~they~~ ~~are~~
are poisonous — but a small dose will
prepare the patient for a larger till dose
upon dose ~~will~~ destroys the life. Now
If the first step is to take a dose of poison —
which of itself would create sickness & then
proceed to every species of torture that the
patient is able to endure, wherein does
such a guide to health, differ from those
guides to heaven, who start in a state of con
demnation, & keep their followers commit
ting sin during life? If a course of ha
bitual sinning the way to God? By no means
and no more is a course of physic the way to
health. To say as the calvenists do that it is
necessary for Gods people to commit sin to
humble them for their former sins is just as
consistent ~~as~~ it is to direct a sick man to
take a dose of tartar or get on a blister plas
ter to humble him for his carelessness in
not preserving his health.
The inconsistency & absurdity of these two
classes of pretended guides I have long view
ed with horror. so that every effort to explore
the falsity of the medical system I have con

sidered as tending to the salvation & deliverance of the body as much as the breaking in pieces of divinity the antichristian systems, is necessary for the deliverance of deceived souls.

Under this view I rejoiced at the manifest light exhibited in the medical reformer for altho the author displayed no great skill in physic nor presented any thing to view satisfactory to an intelligent mind as a true guide to health he has certainly let in a degree of light upon the poisonous nature & deleterious effects of apothecary drugs that has given the beast a deadly wound. Therefore I would by no means drop a word of discouragement to those who have taken up the new system, nay, I heartily wish to encourage it upon its first principles that is to have no connection with the old, to abandon it totally. but this itself cannot be gained at once, practitioners are too unstable in many cases to withstand the plausible hopes of benefit from the old plan of salivation. so I shall have to crook about a little in my medicabrial remarks, and allow the

parties to use moderation as far as they can toward each other. But after all their labours it is presumed that time & the increase of light will establish a guard to health. one side of all their human discoveries of medical venture, that the people of God who travail into the possession of it will not say I am sick.

But as the church is not at present in a state even to bear an open & free investigation of this matter in the progress of these remarks we shall but barely hint at it & treat the subject according to what can be borne in the present state of things.

When the law was first given to the chosen people of God no room was left for them to transgress it consequently no provision made for sacrifices & offerings of expiation; all those sacrifices & offerings for sin were introduced afterwards because of transgression but concerning offering &c saith God I commanded you not nor a whit more did he ever command them concerning their endless parade of medicine. The cases are perfectly similar, all the ceremonies & forms of religion being instituted for the mortification of transgressors & just so with all their man made medical systems. Something must be done with the sinner to humble him; so with the sick; but from

God there is no original gift for either. It is the violation of the moral law that brings guilt on the soul, & without a violation of the law of nature infirmities of the body would be rare. But as sin opened a door for the endless & expensive services of the priesthood; so evil habits & the occasion of plagues & sickness have furnished an infinite field of labor for a set of men, if possible, more proud & arrogant

^ It was a trifling matter to commit sin when it could be so readily expiated with a sin offering or a little repentance or the prayers of the priest; just so, it has been with regard to intemperance or imprudence in exposing the health when a few doses of calomel & other such drugs could rid it all up. But as the example of Christ his faithful followers put an end to the unrighteous gain of the one class; so by his second appearing he will eventually terminate all the presumptuous plans of the doctor craft. & the people of God will as certainly in the issue depend for their health on the true order & economy of nature as they do for justification in (obeying things from bearing their sheaf against all sin. & the notion of employing a doctor will become as odious to a true believer as to employ an antichristian priest to pray for him.

But as light is gradual, we cannot expect this manner of faith & sense to prevail o'er the wise than by a painful travail through the clashing & confused powers that be.

Medical Moderator Sept 13. 1834.

In all cases of controversy among men, both parties are liable to run into extreams, & perhaps in nothing more than in the practice of physic.

Medicine like all other arts holds its sacred claims of orthodoxy; but unfortunately has in all ages been subject to as great a diversity of opinions & party divisions as any subject relating to the economy of the civilized world.

Physicians are generally agreed that the healing art as it is called was first reduced to a regular system among the learned greeks of which system Hypocrates is respected as the author, hence denominated the Father of Medicine.

That Hypocrates was the Father & founder of an orthodox system of medicine we are willing to grant but whether his system or the multi train of systems that have sprung from it have been of any real benefit to mankind may be disputed. But so it has been that in every age since medicine was systematized it has given occasion to the most furious debates, & certain class contending for orthodoxy & even divine authority, while all their preliminations have been set at nought by others, & opposite plans as strenuously pursued.

Thus the theory and practice of medicine have advanced along down the current of time in a continual struggle between two manner of people the one under the title of learned physicians and the other of empirics & in this form it has reached the church of the latter day. The regular bred systematic & the empyric struggling like Jacob & Esau for the birthright.

When the new manner of doctoring (as it was called) was first introduced, on trial, among believers, it was exhibited under the title of a Reformation and its author as a medical Reformer, but it went so effectually to discard & disannul the common materia medica that a more pointed foundation could be laid for an entire schism: And as in general cases of division, animosity is apt to get the ascendency & more or less fault be charged to both parties; from an apprehension that this might be the case in the present contest, I concluded, as an impartial spectator to note down some of my observations, if peradventure something profitable might be suggested to those who were more immediately concerned: and should I deviate from the nostrums of both parties I hope I shall not be considered as an enemy to either, so long as I admit the sincerity of each; & that being the means, at least occasionally of doing some good.

Upon the principle that man in his original state was put in possession of the healing

art which was lost by transgression but again to be restored in the latter days. I say upon this principle the idea has been got up that the new system of medicine is nothing less than a restitution of the original gift of God. This idea seems to be founded on the discovery of the peculiar virtues of certain plants or herbs together with that ancient saying "The Lord created medicine out of the earth" But who in his right mind could suppose that all this importance could be attached to the plant called Lobelia? However this kind of enthusiasm did not originate here. Lobelia is not the first vegetable that has been honored with the title of magneum dei donum. "Who (says a late learned writer) has not experienced the soothing restorative operation of opium, that divine medicine, which has not with too much force been called magneum Dei donum, the great gift of God." After the long list of deific plants and divine medicines discovered by the Egyptians, Greeks & other learned Pagans a well informed mind must know how to meet these high pretensions of the modern Healing plant. & however the new system may pretend to discard the old, & claim a special relation to the gospel of the latter day, as the great gift of God to his peculiar people, it will re

yeare but a slight examination of its peculiar claim to see that it promises nothing more than a schism in the old system whereby its evils & errors are exposed, for "a house divided against itself cannot stand."

When any system becomes degenerate & corrupt and needs to be reformed or new created a schism is eventually necessary hence said the apostle "There must needs be divisions among you that whatever is approved may be made manifest."

Then if there are known evils attached to the long established mode of doctoring in the world, & those evils have crept in among Believers what could be better adapted to search them out than the candle of reformation which the world themselves have lighted up. For this purpose, if nothing more, it is certainly wisdom for some among the Believers to take up the new plan & prove it, as then by this to the subject will be brought on the ground of more thorough investigation. but in the process of the trial it is necessary that a suitable temper be preserved between the advocates & maintainers of the old system & those who have taken up the new.

Now as the contest between the two parties has already furnished sufficient matter for cool deliberate reflection on both sides, I shall, in the first place remark a few particulars in which the heat of a misguided zeal has led the parties alternately to discard in each others character & practice what may, according to each circumstances, be justifiable and useful.

1. The Reformers (or empirics as they are called) discard the use of science acquired from books & a regular course of study, and would have us believe that the regular bred physician is entirely spoiled by means of his doctrinal knowledge. This I think is a grand mistake. A competent knowledge of the human frame, together with the nature & cause of disease is so far from disqualifying a person for the office of a physician, that a want of this knowledge is with much better reason urged as an essential lack in those who profess the healing art, especially as ignorance may be the occasion of essential injury being done in certain cases, whereas a proper degree of knowledge may in all cases guard the physician from violating that important maxim "If he does no good to do no harm".

On the other hand the scientific party, with great force of argument, remonstrate against the empiric for his unpardonable ignorance, as if health & cure were unknown in the human family till Hypocrates by his Grecian learning found out the grand secret, or as if there remained no possible way of acquiring the knowledge of diseases & their remedies short of an acquaintance with the mystical phrases in which they were expressed by the greeks & Romans & a collation of all the ancient & modern writers on those subjects.

Here the learned faculty are chargable with folly & vanity in using their influence to obstruct the exercise of useful talents which, under the

mortifying viel of repeated ignorance are, in many cases, more successful than themselves with all the advantages of their boasted science.

But as the talents & qualifications of these two classes are different the one being learned & the other reputedly ignorant so they have respectively adopted, experimentally each a different species of medicine which they strenuously maintain in opposition to each other, as the upon a very slight examination their remedies in general are not very different in their nature & effects.

The grand difference, however, is marked, in a special manner, by the Reformers, between minerals & vegetables. By them the use of all minerals is rejected because forsooth it is ascertained that they have been in many cases the means of destroying life, or ruining the constitution.

No doubt the reforming doctrine is of great benefit in that respect, as doubtless much evil has been sustained by the rash & unskilful use of such kind of medicine, nor is it either wise or candid in the learned faculty to try to waive a conviction of the fact by charging their opponents with as frequent murders by the use of their poisonous vegetables.

Admitting that such kind of doctoring is kept up we can see no reason for any violent contest on the subject. If a fatal use may be made of both vegetables & minerals it might suffice to caution those concerned to be on their guard & to use them wisely

and not wickedly: again if each can in certain cases be used profitably, it must be unreasonable bigotry to wholly exclude either because liable to be abused.

The point the most plausible point of difference in the theory of these two parties is concerning the effects necessary to be produced in the common complaints such as fevers &c. Both parties agree that fever is the effect of obstructed perspiration & that the perspiration is obstructed by means of taking cold. but as fever is a violent excitement of the blood producing heat, the learned conceive that the most suitable remedy is something to cool the system that by cooling medicine the heat of the system is to be checked, but the reformer very plausibly argues that if cold is the primary cause of the fever remove the cause & the effect will cease, & that common sense would dictate that heat is the proper means of removing cold; hence it is argued that all minerals being of a poisonous nature are refrigerating & consequently pernicious & destructive in all cases of fever, & on the other hand as vegetables furnish the most heating & stimulating drugs they are the sole remedy proper in all such cases. Now this is doubtless a weighty content & not easily decided for if as the Reformers say heat is life & cold

is death & that to administer cooling poison is but the means of hastening on a dissolution it must be of the almost importance to ascertain the real merit of such a statement: & if on the other hand the system needs to be cooled & the reformer as the saying is adds fere to the fiercy, it is not to be wondered at that the regulor bred doctor cries murder when a patient expires under the operation of violent heats. Thus the parties each confident of the correctness of their clashing theories alternately stigmatise each other as murderers or at best guilty of manslaughter.

How then is this contest ever to be decided? the parties with equal zeal & animosity discard the idea of ever acceding to each others views. No medium can be prescribed that can suit either side and the patient who would alternately use both is deemed almost guilty of suicide.

This is a contest that might appear shocking and alarming among the infatuated children of the first Adam but for the professed followers of Christ & brethren of one family united in one joint interest to entertain views so diametrically opposite to each other on so interesting a subject as that in which life is at stake must argue a degree of union to the spirit of the world quite inconsistant with the faith of the gospel.

Then as the advocates of those different & clash-

ing systems are brought into such a predicament that they cannot or will not unite, & yet their faith in other matters forbids them to separate, Necessity seems to require something to interpose as a rallying point to which they can mutually accede & by w. they can respectively relax their hold of those contrary doctrines by which they are held in a state of opposition. & this centre point must be a medium between the extremes of heat & cold, something of a temperate nature that is entirely distinct from both the refrigerating mineral & heating vegetable.

But where (in all nature) can such a species of medicine be found? Take away mineral & vegetables both, & both parties will cry out like Micah of old "they have taken away my Gods and what have I more?"

Well, before we proceed to mark out this middle ground it may be necessary to comment a little further on the different & acknowledged effects of the mineral & vegetable drugs. The essential difference seems to be that the one is heating & the other cooling.

and as heat is said to be life & cold death hence mineral drugs are wholly rejected by the reformer, because of their tendency to destroy heat in the system which is the same as to destroy life. On the other hand as all fevers and inflamation exhibit a high degree of heat the learned physician deems it dangerous to add fuel to the fire by the use of hot medicines of any kind. Then if the fact is that the one is an extreme of cold & the other of heat, what essential difference is there in their effects. Death is the certain effect of either extreme heat or cold? Fire & frost the directly opposite are both equally irritating: tho not equally painful in the sense. Extreme cold is benumbing & stupifying & therefore to be chilled or frozen to death may be attended with less pain than to be burnt; this is the only difference & to the easy can be the only rational inducement for any one to prefer mineral poisons to vegetable drugs.

But how is it that minerals are said to be poisonous & vegetables not so, or why are all poisons said to be peculiarly exhilerating? Heat & poison were terms synonemous among the ancient inspired writers. "Their heat (says David) (Hamath) is like the heat (or poison) of a serpent." If the general nature of poison is to irritate & mortify what odds whether it be hot or

ble to the touch or taste? or whether it be extract
ed from substances above ground or under it?
Upon the whole it must be granted that there
is no essential difference between the effects of
the mineral & vegetable drug, that both are of
a poisonous nature & therefore the grand con-
test which of them is to be preferred can only
serve to expose the fallacy of both.
"It has been wisely & truly declared (says
Ewell) that all medicines in large doses are
poisonous" — & again "the wickedest medicines
becomes poisonous when given in an undue quantity"
Thus the whole is denounced as poisonous
& destructive admitting it is not administered
with wisdom & caution. & here seems to be the
necessity of a liberal education to acquire said
a correct knowledge of the power of poison & to
know how large a dose may be taken without de-
stroying the life. "All medicines are poisonous
in their nature but not counted dangerous in
the hand of a skilful physician who under-
stands how large a dose to give, but a quack
is not to be trusted, he may give too large a dose
Tartar is dangerous in an unskilful hand
because a destroyer of the stomach, — mercury
because it lodges in the bones & arsenic because
cancerously poisonous, all such dangerous
minerals however the reformers freely relinquish
but what then? They still remain in the poison
ous territory, if all things are poisonous when
given in an undue quantity: & while they

expose the deleterious effects of Mercury Tartar Arsenic & other rank poisons they must be heard that their doses of Lobelia, Opium, the brown composition or other vegetable drugs be not so large or so often repeated as to endanger life.

"In the mouth of two witnesses every word shall be established." Now we have the testimony of both parties that all medicines are fatally poisonous when given in large doses consequently the whole system of medicine as practised in the world must be founded on a knowledge of the power of poison: and for the correctness of this I appeal to the learned faculty themselves. Why else do they give their dispensatory the blind title of Pharmacopeia & style the art that of Pharmacy the vender or dispenser of drugs a pharmacopolist? If they grant (as they must) that these & other technical terms pertaining to the art are derived from the Greek word Pharmakon, poison, it undeniably follows that the art originated in the discovery of the power of poison, & has been carried on thro' all ages by an increasing use of the same. Which leads to the direnecessity of presenting to view the only alternative, the middle ground between these two poisonous regions the forest & the mine. Let us explore these pestiferous regions, and prove the whole catalogue of poisons

from thence collected for the use of the druggist
wise souls must & will eventually turn to the
farm or garden – the seat of domestic happiness
& say "to whom shall we go but unto thee for thou
hast the only means of renewing & prolonging life.
I would humbly ask, what change is necessary
to be produced in the human system that cannot
be produced by some article of wholesome diet or
drink or some change of situation or exercise?
If the general maxim for preserving health
is to keep the body open what necessity of go-
ing to Naples or to the wilderness for poisons to
effect it? Is there no diet no drink that can
possibly excite a sufficiency of bile to clear
the intestinal canal of its sluggish drift.
or if the current be too free & rapid, are there
not among the common articles of wholesome
food all-sufficient astringents. or if dis-
ease is the effect of accident or a want of pro-
per economy cannot the cause be removed
by a change of position; clothing, diet, drink
or exercise, and are not such the means dic-
tated by the laws of nature to an active intel-
ligent being for the recovery of health?
Physicians often seem to exult in the idea
of their art being a special gift of God & of their
drugs being created & given by the divine Excel-
lence for the purpose of counteracting those dread-
ful evils which are incident to the human frame:

but we would modestly ask, from what authority they make this high pretension, and indeed it may be worthy of a little attention to enquire into this point & ascertain what God has really given to man for his preservation from evil. To claim a thing without some charter to support the claim is folly, then may we not demand of the Physical tribe their divine charter for the use of Mercury, Tartar, calx vive, opium or Lobelia as life preserving materials for the human stomach? perhaps a moments reflection on the various dispensations of heavenly gifts may suffice to see that the world's materia medica or pharmacopeia must have come thro' some other channel; Was it thro Adam Moses or Christ that poison was revealed as a salutary means of prolonging life? Adam was not directed to the mine or to the woods, for either pukes or purges his portion was among the trees of his garden which were good for food, and had he restricted himself to the use of what was given him, he would never have needed a doctor. "He that sinneth against his Maker let him fall into the hands of the Physician" We have no account of that divine medicine that magnum desideratum, or the healing plant, the Hiera picra or holy bitter in Adam's garden where then or when were these great gifts of God introduced? Not by Moses, nor by Jesus Christ or any of his apostles.

The only medicine or means of long life prescribed in the moral law was obedience. Honor thy father & thy mother that thy days may be long.— Obey my voice that it may be well with thee eat ye that which is good. chuse the good & refuse the evil.

If any regard is to be paid to the scriptures on this subject we have every proof that the whole system of poisons pertains to the old serpent & is calculated every how to punish transgressors for their wickedness. Our Testimony admits that the forbidden fruit in paradise was poisonous that the juices of it were inebriating tending to inflame the passions & excite to lewdness & debauchery. and it is worthy of remark that the woman was induced to use it under the notion of medicine to open her eyes &c. and is it not frequently the case that inflammatory drugs & the worst of poisons are introduced in a similar manner; some trivial sickness is got up for taking something, & that something prepares the patient for taking something more & so it goes on till the constitution is ruined & the promise that he should not surely die comes out a falsehood. If we search the whole law we will find no

no other means of health & cure than whole-
some diet drinks proper exercise & recreation
cleanliness & good economy all couched in
obedience to the man of God & the sound
principles of their education. Whatever did
not comport with this was held in abhor-
rence as pertaining to the wicked & in-
ded as a scourge to the transgressor.

King Asa in his last illness sought not to
the Lord but to the physicians which plainly
shows that there was a marked difference betwe
the Lord's plan & that of the physicians. Indeed
it would not be difficult to prove that the au
prohibited any application being made to
such characters as dealt in those kind of po-
sonous drugs: it was doubtless deemed a spec
of magic or witchcraft and as such prohibit
among the people of God see Deut 18. 10. 11.
Isa. 8. 19. Balm & Hyssop are the principal herbs
spoken of as proper to be used as medicine & the
principal use was only ceremonial. But wher
between the lids of the bible is a solitary re-
ceit given by a man of God to use Mercu-
rats bane Tartar jallop opium Lobelia
or any such kind of stuff & if not given by
inspiration of God, what has God or his peo
to do with it. If neither Moses nor the prophe

Christ nor the apostles received or mentioned any part of the system under what dispensation of God could it have been given? There were physicians in the time of our savior but what fellowship had he with them; It is said of a certain woman that she suffered many things of the physicians, spent all her living & grew worse, perhaps a more correct epitome of their character in all ages could not be given, Now if God had given them the art and all these boasted remedies would not christ have sanctioned the gift but it seems that he made no use of any such poisons drugs nor taught the use of them to any that he sent out to heal the sick. Neither in all the history of the apostles or any of their epistles is there any thing alluding to pharmacy except in the epistle of Paul to the Gallatians 5. 20 pharmakeia is ranked among the works of the flesh & rejected. and once the apostle recommends a little wine for the stomach's sake.

Then if no authority can be deduced from the scriptures to prove when where and to whom pharmacy was revealed & given as a sacredot, & if notice is taken of it by inspired writers as a worldly scheme ruinous to the body & state of those who come under it; Is it not the last degree of deception to talk of their Balma Christiae Holy Cillars & their divine medicines The doctor may truly say of his opium, or his mercury, or his inflamatory spirits of Rye Is not this it by which I can divine. But ob-

serve the law expressly says "there shall not be found among you any one that useth divination or an enchanter or a witch or a wizard or a necromancer. For all that do these things are an abomination to the Lord."
If according to Deut 28. plagues and torments are the wages of sin, the fruits of disobedience & if it is he that sinneth that is destined to fall into the hand of the physician, & if their administrations of purges purges blisters, bloodletting & are manifest torments, aggravating to the disease, it must be inferred that if they have any licence from God to practise the art it is merely as ministers of wrath to inflict deserved punishment on the transgressor.
As for the good Believer when sick St James did not counsel his friends to send for a doctor or to start the bile off his stomach with a dose of tartar or jallop, or to soothe him to rest with a dose of Ewel's divine opium. Nor did St Peter leave one solitary sentence to grace the grand Christian Pharmakoeia — not a single receipt for this, or for that, notwithstanding his long & extensive practice; nothing in fact but the simple catholicon which he received from his master to wit faith & obedience. & a word to the nurses to give the poor creature something to
Now from this brief retrospect of the subject may we not infer the dear rate at which he has purchased the knowledge of evil, he much been been subject to divine counsel & only that which was good for food?

from the example of Mother Eve in tampering with
Wm Nahash what infinite floods of mischief, pain
& misery have deluged the fallen race. A testimony
that tartar destroys the stomach - that mercury
settles in the bones - that arsenic is rank poison &
opium an everlasting sedative, I say a testimony
of these things will not suffice, but millions have
to prove the facts to themselves by sad experience.
& whole kingdoms become so bewitched with the insa
tuating pharmakon as to be ready on all occasions
to swallow the fatal drug as freely as they would
milk or honey, if some learned druggist will only
pledge his honor that they shall not surely die.

But is it not enough for the world to lie under
this fatal calamity? But here I must pause I
was going to suggest the idea of a line of demark
ation between the world & Believers not consider
ing that so much of the spirit & sense of the world
remains among those who profess faith, and so
long as that is the case more or less of their manners
customs have to be admitted.

However as it is a real dilemma to some to be
shut up to the use of such means as their faith
forbids them to use, while we leave others free to ex
ercise every worldly gift they think proper we
can do no less than to offer the serious enquirer
this happy medium, this long tried & successful
of living to God, living by faith & obedience,
not by bread alone but by the addition of milk but
ter, sugar, honey beef pork potatoes, cabbage
apple pie & peach pie & custard

turnips, beets lettuce, cucumbers, mixed with all the pleasant spices, & diluted with good water, small beer, sweet cider, & a little wine

Finally all that is intended by these remarks is barely to show that any person may feel justified in abstaining wholly from the use of all poisonous drugs & medical operations — that for such things there is no divine warrant. nothing to bind the conscience, & therefore any believer if he chuse may live peaceably & pleasantly trusting wholly to God & the means of life which he hath chosen to his people, & die in peace if he has done no evil tho some should charge him with suicide for shutting his mouth against a dose of poison. Nothing is intended by these remarks to aggravate the contest between the regular doctor & the empiric but to bring them as near together as possible, & indeed they cannot possibly unite on any other ground than that which I have here marked out. replenish the table with good bread beef pork butter, pie, & custard with an adequate beverage & words are unnecessary to persuade to good fellowship; a similar union is easily gain in the field & work shop, these best of all hospitals nor will they find much ground for debate in the cheering exercise of divine worship. therefore such is the absolute ground of union, supported by simple faith & cheerful obedience, let the simple hearted take it & boldly maintain it & process of time doctors of any other description will become scarce in the land —

The salutary means of life & health consisting in the common gifts of a bountiful providence is exhibited as a medium between the indian doctor & the learned physician inasmuch as it excludes neither vegetable nor mineral that is known to be of a nourishing innocent quality salt is good tho a water mineral & impregnated with particles of rank poison. but when understandingly used is an excellent medicine in many cases both for man & beast. Numberless plants herbs are medicinal their virtues being extracted & combined in syrups teas & other preparations which may be used with our daily food. but for any to take umbrage at the system of mineral poison, & thence take up the whole economy of diet & drink into the endless mazes of virtuous herbs is surely an error. such ones cannot be satisfied with any thing. but their researches & their subtleties must be infinite & in this career of labor & practice a novice in the new manner of doctoring is not less dangerous than a quack with his experiments of tartar ratsbane & jallop. we say that both are on opposite extreams while the path the path of safety lies between, partaking in part of the materials which both have abandoned in quest of something new & singular in which there is no end to their researches & experiments.

Samuel Thomson has acquired great fame from the discovery of the virtues of the Lobelia, & after all

what power does it possess as an emetic that do not pertain to our common tobacco? out the novelty of the discovery gives the lobilea an air of importance which in the esteem of the author would entitle it to the peculiar name of the healing plant. All the effects of what is called an operation we may daily experience in a degree & no body talk about it. if we chew or smoke tobacco, & take such kind of food as is healing to the stomach.

As for the art of distilling vegetables & extracting the spirituous of plants & seeds it is a source of great danger & has cost many lives, collecting such a vast power of spirit into so small a quantity of liquid renders it almost impracticable to use them at all with safety. whereas the human stomach is the proper distillery formed by nature for extracting & appropriating the spirit of any substance to the nourishment of the body. The stomach will not retain more crude matter of any kind than is safe whereas a sufficiency to destroy the life will scarcely be realized by the taste or appetite.

Then is it not the voice of wisdom that invites us to simple safe & moderate use of all things, & what is prohibited that is not dangerous & known to be full of the poison tree the lord God says touch it not lest ye die. But the doctor says you may use it with safety only beware of taking too much at once; Satan carries on all his deceitful ruinous schemes in this way he will get the creature to begin with something small & so keep increasing till they are ruined. when he can

get one to that purpose. Besides, a knife a handkerchief or such little things, he acts just like the doctor when he advises so many grains of calomel or so many drops of Elixir vitriol, &c &c. one drunkard will not bring the thief to the gallows neither will a common dose of calomel or jallop bring a man to the grave, but so it happens that by & by the thief is hung & the patient is buried & both devil & doctor are censured the devil may plead that he only taught his disciple to steal small articles that his robbing counterfeiting & murder he studied out himself. & so the doctor may say that he was correct enough the dose he prescribed would not have hurt the man but he did not follow his directions. so he killed himself. —— But the doctor gave him a start & put him on a certain plan of doing it.

Many sensible men & learned physicians have carefully wished that the art of extracting spirits had never been discovered. Indeed before this world of spirits was discovered the stomach of man could not admit those certain causes of mortality which now find such easy excess. & that which contained the exact quantity of spirit measured & intended by the creator to be taken at a meal is diverted of the spirit & cast away & tempted the quantity of clear spirit taken without any nourishing substance accompanying it. does this look like the work of God? to punish us with wholesome bread — stuff that the bread itself contains just the quantity of whisky needed when we eat it we are satisfied then to put ten times the quantity on top of it?

Much may be said about Jesus Christ being a wine drinker & a wine maker but neither can be proved. The pharisees who took every method to blacken him called him a wine bibber, & his disciples relate a miracle of his turning water into wine, but what sort of wine was it? not for certain the juice of the grape we have no account that it made any body drunk, or was in any respect injurious. If the disciples had got the art of making that sort of wine; wine bibbing among them would have been no scandal: but it was not in reality, & intended to show that water under the blessing of God was superior to the best wine that could be made. This was reserved till the last of the feast accordingly we are bold to predict that the last & best gift of God for the preservation & recovery of health is contained & will be found in those substances adapted to diet & drink of which there is an infinite variety in all parts of the habitable earth, otherwise bountifully supplied by importation.

As certain as all manner of sickness & disease is the consequence of sin, the effect of man's departing from God & eating forbidden fruit just so certain in the restitution of all things the people of God have to return again to the simplicity of obedience & be satisfied with such food & medicine as may in simplicity be safely used by all. & when those who have set out to prove the new manner of doctoring shall stop their fruitless career in search after novelties in the wilds of forest & apply their genius to the wise & proper application of the cheap & common means of restorations, to the final & eternal extinction of apothecary drugs: I shall then conclude that Thomsons plan was indeed an introduction to the last & best of God. in which no flesh can glory.

Miscellaneous Remarks.

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"Water should be carefully obtained in its highest purity. Passing, for the most part thro subterranean channels it is often impregnated with minerals of a nature injurious to the constitution — Care should be taken to deprive it of its pernicious qualities by boiling & filtering." — Ewell.

If water impregnated with minerals is injurious to the constitution what must be the effect of those minerals when doses of them are taken in their purity?

As the infusion of too great a quantity of oil immediately extinguishes the lamp; the light of reason & the lamp of life itself are frequently suffocated & put out forever by an imprudent use of either wine or spirits. Ewell.

Then it can be no harm for me to bear my evidence against that which would kill me.

"Bitters, those especially that are made with spirits have no doubt their use at times, but to use them, — or drams, as some do, every morning — is a species of suicide — These wretched self destroyers seldom live out half their days." Ewell.

"Strong liquors were never designed for common use — Port is the lowest character in life. — Water alone is sufficient & effectual for all the purposes of human wants in drink." Rey.

As a in his disease sought not to the Lord, but to the Physicians. From this it appears evident that physicians were an order entirely one side of any divine appointment. Had there been any such gift or order appointed under the law, there would certainly be some account of it. but it seems to have gradually sprung up like other humane arts without any special notice or gift of God whatever.

Physician, is derived from the greek word Phusis nature & signifies one who undertakes to heal the sick by the virtue of natural means.

Physic is proper term for all kind of drugs. and not medicine, as Physic (from Phusis nature) signifies any thing natural that is used by a physician but medicine (from medeo to heal) implies something of a healing quality. All poisons are irritating not healing therefore not medicinal. ! these are no medicines.

The essence of all kinds of poison is in the uncultivated earth. & in its natural or crude state is collected into certain substances which communicate their qualities to the water & by the water those poisonous particles are communicated to certain plants & herbs. these are of a wild & uncultivated nature & belong to the wild beasts, & that race of men which inhabit the forest. The author of civilization & the arts of husbandry assigned no place in his territory for such poisonous weeds: & when found on the farm they are to be rooted out & destroyed. they belong not there

every man hath his own proper gift of God: his own lot & inheritance. & even in the natural world men are distinguished into three separate ranks each possessing a part of the globe suitable to their occupation. The first rank of human beings are the inhabitants of the earth, by the earth (in the Hebrew language) is meant the uncultivated parts of the globe.
The second are the inhabitants of the land By land (admah) is meant the improved or cultivated parts of the globe
The third are citizens. those who dwell in cities or towns & do not derive their subsistence immediately from the ground but acquire it by virtue of different trades & occupations.
Then according to order it belongs to the earth to furnish its inhabitants with all the necessaries of life & so with the land that is employed for cultivation. and as the city is surrounded by the country, it is from the country that all their necessaries must flow according to the proper order of things. which necessaries having be imported are reduced to their highest state of purity & refinement, answerable to the refinements of the citizens.
But whence originated the plan of extracting the essences of wild poisonous herbs & refining the crude substances of poisonous earth & transporting them into the city as a part of the necessaries of life? why not leave these wild pro

ductions of nature to the wild beasts & snakes
& lizards & toads & those human beings who do
a natural instinct learn their nature & uses.
why bring them to the city where the only provis
on that is needed comes out of the illumenated
region round about consisting of flower beef
mutton pork, potatoes turnips & garden vege
tables with the juices of the apple, the spirits
of barley of rye or of corn if new any?
Why institute a commerce with the inferi
or regions for the introduction of such stuff
as requires seven years study of the best gen
uses to know what to do with it? and then
from the city dispense it thro the country
under the direction of its learned guardians
the very scent of which is sufficient to poison
the air & introduce diseases before unknown
A den of rattlesnakes would not be more
pernicious in a neighborhood than a shop
of strong scented drugs, & an artful agent
to carry them about from house to house &
get the people to smell them. such a nest
of poison never fails to furnish sufficient
business for the physician" All strong
scented bodies are more or less pernicious to
Then what can be more pernicious than air
continually impregnated with the poisons
of the most strongly scented ~~poisons~~ drugs?

The particles of strong liquor inhaled from
the atmosphere will excite a propensity for
for more, & that will increase the appetite
till it ends in total ruin, so also with drugs

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